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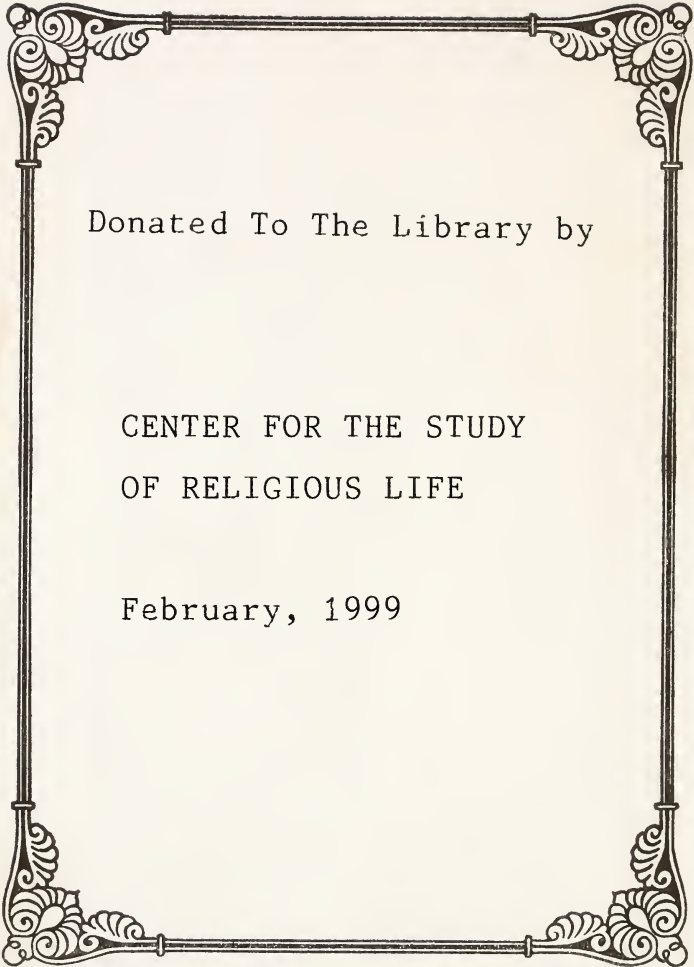
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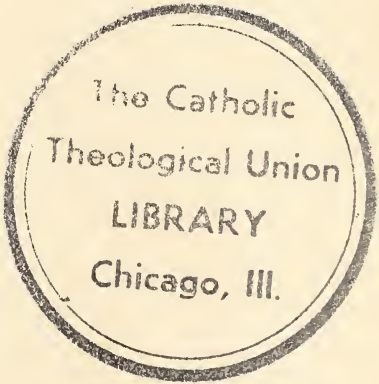
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COMMON OBSERVANCES

and

Explanations of Some of the Rules

of the

Sisters of Charity

of the

Blessed Virgin Mary

ST. JOSEPH'S CONVENT

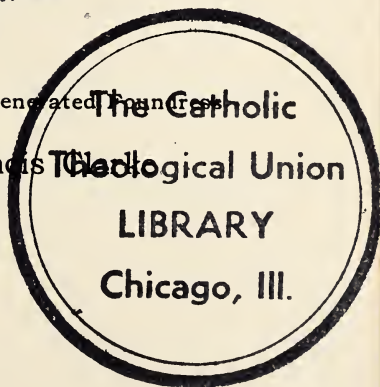
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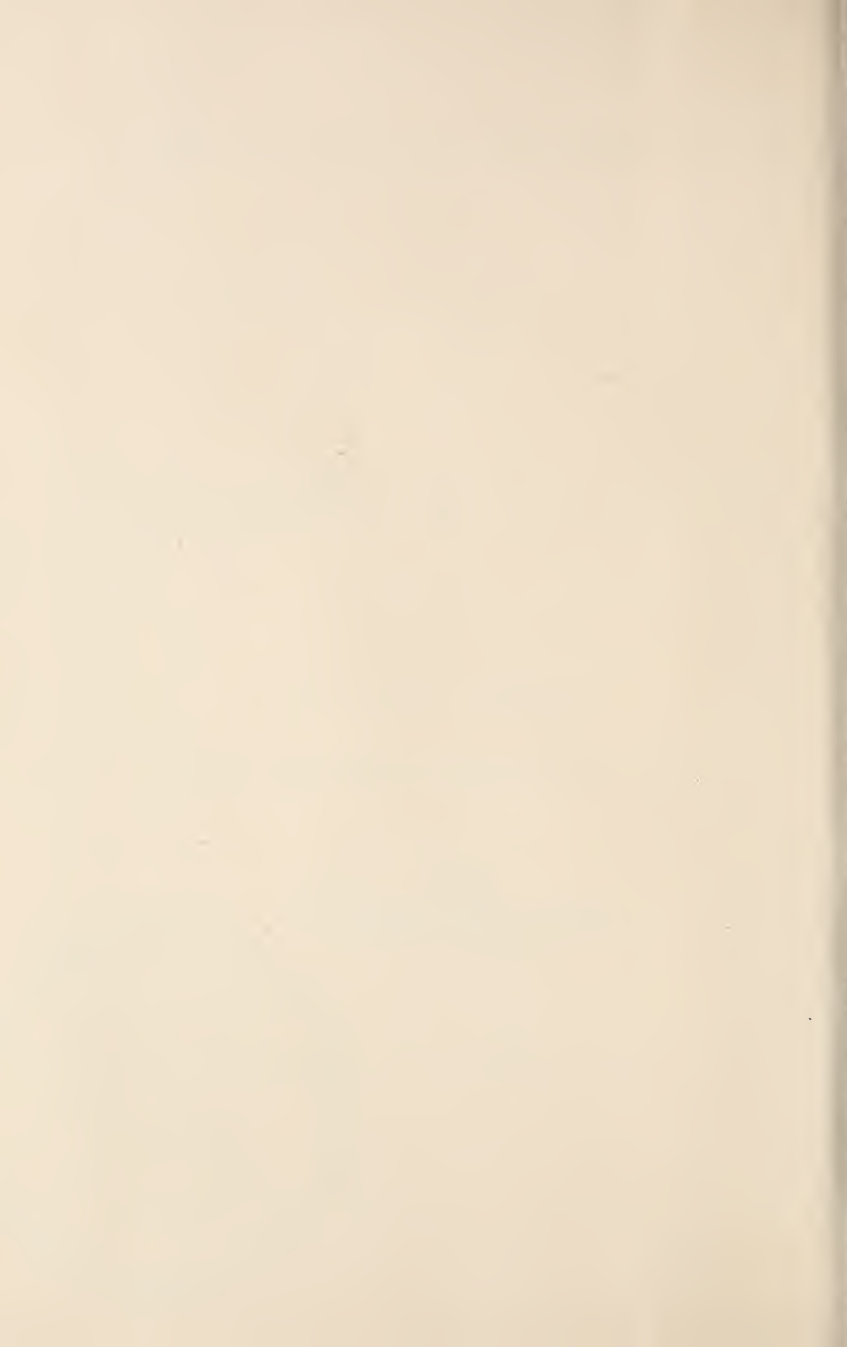
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DUBUQUE, IOWA

Compiled at the desire of our venerated Foundress

Mother Mary Francis

1906

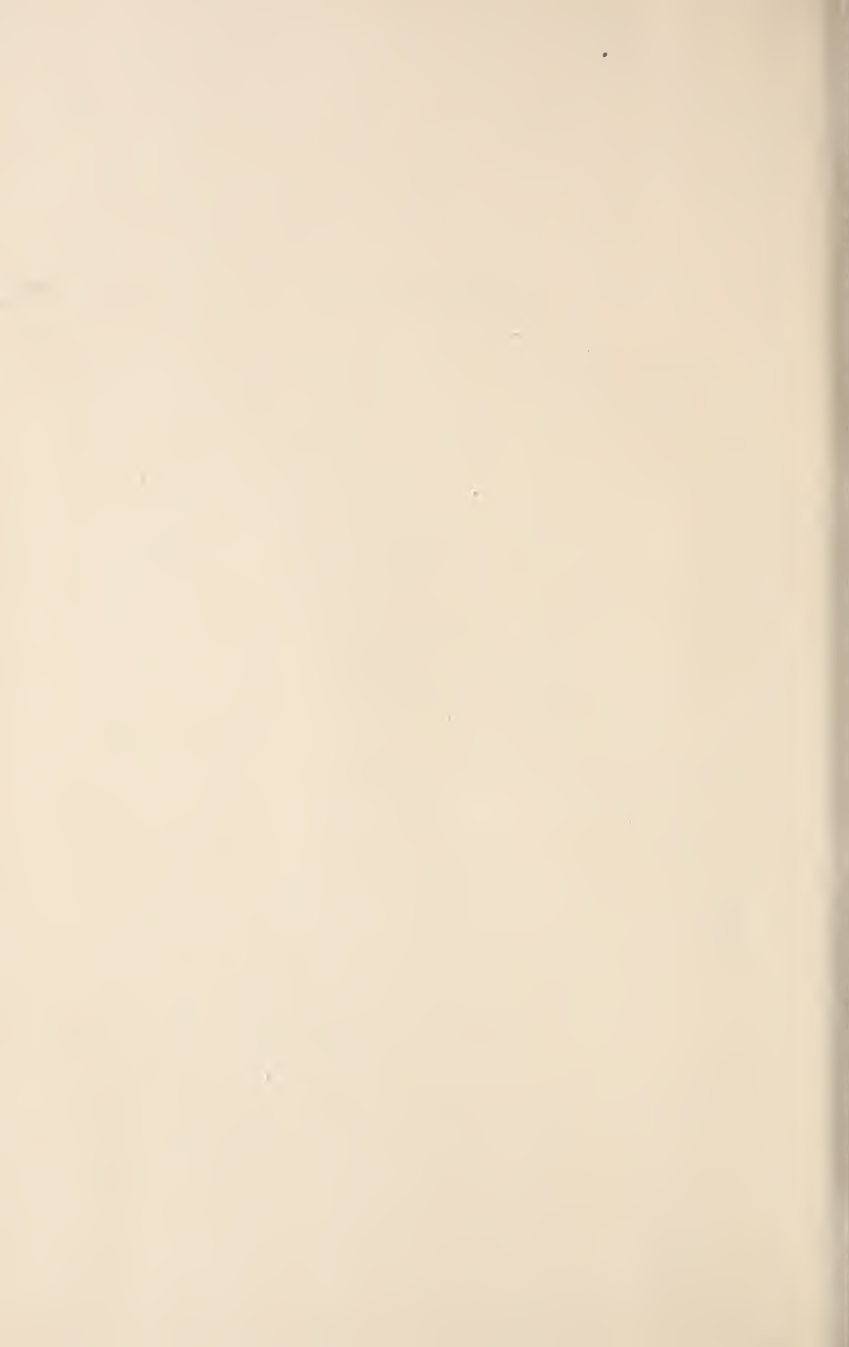




PREFACE.

In this book of "Common Observances," our Congregation will find a collection of the practices and forms most commonly employed by us in the discharge of our several duties, both spiritual and temporal, since the earliest days of its existence—many of these customs having been either adopted or introduced by our Very Reverend Founder, Father DONAGHOE, as aids to the observance of our Rule and to the promotion of uniformity among us in the fulfilment of our duties. Now that time has tested their utility, we have been taught to prize them as well calculated to effect that for which they were intended. Therefore, together with some explanations that a few of our rules seemed to require, we have collected these customs into a little book for more convenient reference that, as time progresses and our numbers increase, these worthy practices may not fall into disuse.

Many of us can still recall the days, when, a feeble few, we began these observances under the immediate care of our beloved Founder and Father, and our gentle, tender-hearted Mother Foundress, Mary Francis Clarke, both of happy memory.



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CHAPTER I.

SPECIAL DEVOTIONS.

(Second Chapter of the Rule.)

1. On rising, each Sister makes the Sign of the Cross, as a consecration of the day to God's service, and dresses herself with all possible modesty and diligence, at the same time reciting, or answering in an audible voice, the customary prayers to be said while dressing, viz: the prayer for rising, a decade of the Rosary and the De Profundis for the repose of the souls of the faithful who died during the night, and the indulgenced aspirations to Jesus, Mary and Joseph, thereby renewing the oblation of ourselves to this most Holy Family. The Sisters should rise promptly, otherwise rule on this point is not kept, and there will be a general hurry to get through morning prayers and meditation before Mass; and on Communion days, there will be little or no time for recollection and for that quiet preparation for the reception of our Lord which should be made by every fervent religious.

2. Having concluded the vocal prayer, let each one recall to mind the points read on the evening previous for the morning's meditation. Twenty minutes are allowed for dressing; at the expiration of this time the bell rings for morning prayers, five minutes being allowed for the Sisters to

assemble in the chapel or oratory. The Sister appointed for the duty of reciting the prayers shall in a clear, audible voice, and in a manner neither hurried nor indifferent, recite the vocal prayers prescribed by the Rule; on Sunday and Friday, the Litany of the Holy Name of Jesus; on Monday and Wednesday, the Litany of St. Joseph; on Thursday, the Litany of the Blessed Sacrament; on Tuesday and Saturday, the Litany of the Blessed Virgin. After the vocal prayers, all stand and make an act of the presence of God, the Lector saying aloud, "Let us place ourselves in the presence of God." Then, all kneeling, she recites aloud the preparatory prayer for meditation, which is followed by the first point of the meditation—ten minutes for each point—one-half hour for the whole meditation. To prevent distraction from fatigue or drowsiness, our Reverend Founder recommended change of posture, therefore we kneel during the reading of the points and sit during meditation. However, each Sister is free to assume the position which will best aid her in making meditation well. The Superior will see that the chapel is well lighted during the time of public prayers. The lights should not be lowered after the reading of the points for meditation.

We must be careful to make the act of the presence of God with great faith and fervor, as the sense of the presence of God is our best protection against the natural slothfulness and tepidity that

might hinder us from meditating profitably; besides, the soul impressed with the Divine Presence becomes more sensible of her own deficiency and weakness, and so is impelled to fly to God for strength and grace.

3. At the conclusion of the meditation, we recite the prayer of St. Ignatius, "Soul of Christ," review for five minutes the manner in which we have made our meditation, then recite the prayer, "O Holy Virgin," and end by an offering of the duties of the day in union with those of our Lord Jesus Christ whilst upon earth, and the prayer, "May the Divine Heart."

4. The "Angelus" is to be *said when the bell rings*. Should this interrupt another spiritual exercise, we say only the *Angelus proper*, ending with the prayer, "Pour forth we beseech Thee O Lord." Where no "Angelus bell" rings, we say the Angelus with the community prayers.

5. The hour for Mass at the Mother House is generally six A. M. In the missions it may be necessary for the Sisters to breakfast and even perform some of their household duties before Mass. The Sister Superior will so arrange that the duties may be performed with order, and that no Sister be obliged to remain from Mass, when a proper management of her time and duty would prevent such a spiritual loss. The Sisters should leave the house and return together in proper order.

6. During the day, when the clock strikes, we

recite the customary prayer in honor of the Sacred Heart of Jesus, an Ave Maria to ask the protection of the Blessed Virgin at the hour of our death, and the prayer, "Eternal Rest," for all the souls of the faithful departed. In presence of strangers, instead of this prayer may be said mentally, "Blessed be the hour in which our Lord Jesus Christ was born and suffered for us." It is our custom that the Superior, and in her absence the Sister longest professed, recite this prayer, as well as Grace before and after meals. Grace before meals must not be said until the community is assembled. The community should assemble promptly.

7. The daily prayers and Office on Sundays are recited, and spiritual lectures read, by the Lector appointed for the week.

8. At the Mother House, the bell rings for the Particular Examen, at a quarter before twelve. In the missions, the Sisters must repair to the chapel or oratory to make their Examen, as soon as the pupils are dismissed.

9. The Superior shall name the book to be read during dinner, and she shall be careful to see that a chapter from the "Imitation" be read first. Immediately after dinner, we make a visit to the Blessed Sacrament, reciting the prayers named for this occasion. Where we cannot visit the Blessed Sacrament, we are to say these prayers either in the oratory or in the refectory as the Superior shall direct.

10. At the Mother House a general visit to the Blessed Sacrament is made at two o'clock in the afternoon. In the missions this visit is to be made also, but as it cannot be at the same hour, unless in vacation, the Superior of each house must appoint the time best suited to the convenience of the Sisters. The prayers both at home and in the missions shall be the same.

11. Half an hour's spiritual reading is to precede night prayers. Having recited the invocation to the Holy Ghost, a Sister will read, in a voice loud enough to be heard by all present, a book approved for the purpose, generally St. Liguori's "Nun Sanctified," or Rodriguez's "Christian Perfection," or some such book treating on religious subjects.

12. After the spiritual reading, the night prayers prescribed in the list of Community Prayers are said. Then follows *the General Examen*. Occasionally, if circumstances require it, instead of having spiritual reading at the usual hour, it may be taken at some other time of the day, according to convenience. But the half hour of spiritual reading prescribed by rule must not be omitted. Spiritual exercises prescribed by rule are not to be omitted because the Sisters are busy in the schools preparing for entertainments or other things of the kind. Material things should not be practically placed above those that are spiritual. Without permission no Sister may ab-

sent herself from any spiritual exercise, nor may she leave before the exercise is finished.

13. As ordained by the Rule, on Sundays and holy-days of obligation, the Sisters shall recite the "Little Office of the Blessed Virgin Mary." Matins and Lauds, and the "Little Hours," should be said in the forenoon; Vespers and Compline in the afternoon. Where the Sisters attend Vespers in the church, each Sister may there recite the Vespers and Compline of the Office, or the Vespers of the Church will suffice. We may gain a plenary indulgence once a week for the recitation of the "Little Office of the Blessed Virgin Mary."

14. By a grant from the Holy See, special to our Congregation, and dated March 21, 1847, the Sisters of Charity of the Blessed Virgin Mary may gain a plenary indulgence once a week, on the usual conditions of Confession and Communion, by devoutly visiting any church, chapel, or oratory, and there praying for the propagation of the faith. This indulgence is applicable to the souls in purgatory.

15. When several Sisters are engaged together in manual work, during the hours of silence, they may recite, in a moderate tone, vocal prayers; as, the "Beads for the Dead," the Rosary of the Sacred Heart, but they are not to do so when the work is noisy or requires frequent interruptions, such as laundry work. When so engaged, they will do well to occupy themselves with reflections on

the morning meditation, the presence of God, the shortness of life, the obligations of their calling, not in a way to weary or sadden the mind, but with holy joy, making frequent use of ejaculatory prayers which are so pleasing to God and so richly endowed with indulgences by our Holy Mother, the Church.

16. At the Mother House, two or three hours are daily given to the adoration of the Blessed Sacrament. At least one hour daily should be given in the missions, two Sisters going one-half hour each day, according to "number."

This custom of adoration was introduced by our Reverend Founder, as a reparation for some horrible sacrileges committed in this country; therefore, we shall still offer our poor prayers in the same spirit, to atone, as far as our merciful Saviour will deign to accept, for the insults He is hourly receiving in the Most Holy Sacrament of the Altar, and to implore His Grace and special blessing to save us from such a misfortune as to wound His loving Heart by even the least infidelity.

Our congregation is affiliated to the Archconfraternity of the Blessed Sacrament and we have therefore the privilege of gaining the Indulgences of the Portiuncula in any church or chapel. The only requirement on the part of each Sister is to make, once a month, one continuous hour of adoration before the Blessed Sacrament either exposed or in the tabernacle. We are perfectly free

with regard to the choice of day, hour, or chapel, and if we choose we may change the time and place every month.

As associates of the Archcon fraternity we share in many spiritual favors; thus, by reciting six Paters, Aves, and Glorias in presence of the Blessed Sacrament we may gain all the indulgences of the Portiuncula, of the Roman Stations, of Jerusalem, and of St. James of Compostella, an almost incalculable number. Let us offer these suffrages generously for the holy souls in Purgatory, for all especially who have been benefactors of our Congregation and are now in need of the prayers of those whom on earth they aided to love and serve God.

17. When the Sisters meet one another in passing through the house, and also on entering a room where any member of the Community may be, they will say the little aspiration, ordained by our Reverend Founder, "Praise be to Jesus, Mary and Joseph!" to which the others respond, "Now and forever more, Amen."

18. Every year the general Retreat will be held in the Mother House and in the largest central missions. The annual eight-day Retreat must not be shortened without permission from Mother General.

19. The renewal or the renovation of our Vows will be made by all on the last day of Retreat this is specified in our holy Rule, Chapter 2, Article 9.

Since this article expressly states that when we renew our Vows for three years the time is to be counted not from any one renovation, it follows that we may remake or renew our holy Vows even before the three years' time has expired. We must bear in mind, however, the intention of renewing the Vows from three to three years since the day we first made them.

Both the triennial and the annual renovation of Vows will be made in concert by all, at the same time; the slight difference in the wording of the formula will cause no confusion.

Sisters do not need permission for the *annual* renovation of Vows. To make the triennial renewal, permission must be obtained from Mother General.

OF CONFESSION.

1. In the Mother House, the Sisters go to Confession on Thursday—the Professed Sisters going first. In the missions the Superior will ask the Confessor to appoint the hour most convenient for him to hear the Sisters' Confessions.

2. Should it happen in any mission, that the Confessor be prevented from hearing Confessions at the usual time, the Sisters should not complain, but cheerfully submit to the unavoidable privation, and prepare all the more fervently to receive the Holy Sacraments, when the opportunity presents.

3. In approaching the tribunal of Penance, we must endeavor to prepare ourselves with such diligence as not to occupy more of the Confessor's

time than is needed; for this reason we recite the "Confiteor" before entering the Confessional. We should if possible perform our sacramental penance before leaving the church.

4. The Sister Superior will request the Rev. Pastor to apply to the Bishop of the Diocese for the appointment of an Extraordinary Confessor for the Sisters, at the quarter-tenses, as prescribed in our Rule.

HOLY COMMUNION.

1. Our Sisters should approach the Holy Table with the utmost reverence and devotion, which should be discernible in their manner, neatness of attire, and their whole exterior.

2. As according to the Rule the general Holy Communions are offered for some specified intention, each Sister should offer her Holy Communion for that intention, and say the prayers prescribed, as the submission to obedience enhances the value of these devotions so richly indulged by the Church.

3. HOLY COMMUNION INTENTIONS.

Sunday, for the Congregation.

Monday, for the Souls in Purgatory.

Tuesday, for each Sister's private intention.

Wednesday, in honor of St. Joseph in Thanksgiving.

Thursday, in honor of the Blessed Sacrament in Atonement and Reparation.

Friday, for the Conversion of Sinners.

Saturday, in honor of the Blessed Virgin for worthy and efficient members.

Pater and Ave after Holy Communion—Monday, Tuesday, Thursday and Saturday, for the Propagation of the Faith; Wednesday, for the Conversion of Sinners; Friday, for the Souls in Purgatory; Sunday, for varied intentions.

4. The Sisters will approach Holy Communion, if possible, in the order of their profession, with hands joined before the breast, and return to their places in the same order. In making their thanksgiving, let them avoid noticing the other communicants.

5. The twenty-five minutes to be spent in thanksgiving are to be counted from the time of receiving Holy Communion, not from the end of Mass.

MASS AND VESPERS.

1. We should be very careful to assist at the ceremonies of the Church in a uniform manner; for instance, all should stand or kneel or sit at the same time. To do this, we should know beforehand what services are to take place, and so prepare for them that we may understand the ceremonies, especially those of Holy Week.

2. When assisting at the Holy Sacrifice of the Mass, or at other offices of the Church, we must carefully avoid all unnecessary motions or gestures, also repeated coughing, rattling of beads, and anything by which annoyance or cause of distraction might be given to others; we must also

preserve a grave and serious demeanor; guard against recognizing friends and acquaintances on entering or leaving the church; and pass in and out in a way to attract as little attention as possible.

BENEDICTION.

On May 6, 1894, His Grace, Most Reverend John Hennessy, D. D., Archbishop of Dubuque, granted permission to the Sisters of Charity of the Blessed Virgin Mary for Solemn Exposition and Benediction of the Blessed Sacrament, in the Mother House, on the following days during the year:

SOLEMN EXPOSITION OF THE BLESSED SACRAMENT.

1. First Friday of every month.
2. Corpus Christi.
3. Feast of the Sacred Heart.

SOLEMN BENEDICTION ON THE FOLLOWING DAYS.

1. All Sundays and Holy Days of Obligation.
2. All Feasts of the B. V. M. under whatever title.
3. Every day during May.
4. Every day during October.
5. Wednesdays and Fridays during Lent.
6. Every day during the Octave of Corpus Christi.
7. All Feasts of the Apostles and Evangelists.
8. Feasts of the Archangels, Gabriel, Michael, Raphael.
9. The following Feasts: Epiphany, St. Agnes, Conversion of St. Paul, St. Francis de Sales,

St. Thomas Aquinas, St. Patrick, St. Joseph, St. Catharine of Sienna, St. Gertrude, St. Aloysius, St. John the Baptist, St. Bonaventure, St. Mary Magdalen, Sts. Joachim and Anna, St. Ignatius of Loyola, St. Alphonsus Liguori, St. Rose of Lima, St. Peter Claver, Angel Guardians, St. Francis of Assisium, St. Teresa, St. Cecilia, also on the first and last days of March and in Thanksgiving on the last day of the year.

Benediction for the Novenas preceding the following Feasts: St. Joseph, March 10th to March 19th; the Assumption, August 6th. to August 15th; Immaculate Conception, November 29th to December 8th.

CHAPTER II.

COMMUNITY PRAYERS.

MORNING.

Pater, Ave, Creed, Confiteor, Acts of Faith, Hope, Charity, and Contrition, three Aves for the local Pastor, one-half hour Meditation, "O Holy Virgin," "O My God! to Thee," "May the Divine Heart of Jesus."

AFTER DINNER.

Pater, Ave, Creed, Aspiration to the Sacred Heart, three Aves imploring God's blessing on the fruits of the earth from March 24 to November 1; from November 1 to March 25, in thanksgiving for all His favors and graces; "O Holy Angel of God;" Prayer for the Pope; "May the Divine Heart."

VISIT TO THE BLESSED SACRAMENT.

Twelve Aves for Reverend Father Donaghoe; five decades of the Rosary for the Souls in Purgatory—intention for the Congregation; Pater and Ave for the Bishop of Dubuque; Salve Regina for the Monks of Melleray; "May the Divine Heart."

AFTER SUPPER.

Three Paters and Aves in honor of the Blessed Trinity; Pater and Ave for Reverend Father Donaghoe and deceased members of the Congregation; Pater and Ave for our benefactors;

Salve Regina for Mother; "May the Divine Heart."

NIGHT PRAYERS.

Pater, Ave, Creed, Confiteor, Pater and Ave in honor of St. Claud; Act of Consecration to St. Joseph; Seven Dolours of the Blessed Virgin; ten minutes' examen of conscience, Act of Contrition, Points of Meditation for next morning; "O Holy Virgin," "O My God to Thee," "May the Divine Heart."

PARTICULAR AND GENERAL EXAMEN.

Before examen, the Lector says:

Let us place ourselves in the presence of God.

Let us return thanks for graces received, Creation, Redemption, Vocation to Religion, Particular Graces.

Let us ask for light to know our defects.

"Come Holy Ghost, etc."

[Examen made in silence.]

After examen, the Lector says:

Let us humble ourselves for the faults we have committed.

Ask God's pardon, relying on His goodness and mercy.

Let us resolve to do better in future, avoiding the faults into which we have fallen.

Ask God's grace to keep this our resolution.

Return thanks to God for the good thoughts with which He has inspired us.

Act of contrition.

The time allowed for examen is ten minutes. About one-third of this time should be spent in finding out our faults; the remainder, in exciting sorrow, begging for grace, and returning thanks if we find that we are succeeding in the correction of our defects.

CATALOGUE OF TIME.

1. In the Mother House, the time for rising shall continue as heretofore; in summer at 4:30, in winter at 5:00 a. m. By dispensation of Mother Mary Francis Clarke, the hour of rising in the Missions, is 5:00 a. m. all the year round.

2. After twenty minutes for dressing, the signal is given for morning prayer and meditation, five minutes being allowed for assembling before morning prayer or any other exercise begins.

3. Daily Mass, Breakfast, and Spiritual Lecture vary with the hour for rising in the Mother House; Mass in summer at 6, in winter at 6:30 a. m.; Particular Examen, 11:45; Dinner, 12.

4. Visit to the Blessed Sacrament, 2 p. m. In the Missions, 5 p. m.

5. Supper, in summer at 5, in winter at 5:30 p. m.

6. Spiritual Lecture in Missions, 8 p. m.

7. Night Prayers, 8:30 p. m.

8. Novenas are said at a time specified by the Superior.

9. Hour for retiring varies with the hour of rising, either 9 or 9:30 p. m. in the Mother House, but in the Missions, 9:30 p. m.

CHAPTER III.

SILENCE AND MODESTY.

1. The rule of silence being one of those fundamental laws on which the perfection of the religious life greatly depends, its practice is of the utmost importance, hence our Reverend Founders have made it of obligation among us, in the hours specified for its observance.

2. The chief object of this strict silence is to enable us to preserve the recollection and sense of the Presence of God, so necessary to maintain us in the spirit of our vocation amid the numerous distractions incident to our manner of life as Christian teachers, and to enable us worthily to unite our duties and actions to those of our blessed models, Jesus, Mary and Joseph, in their holy life at Nazareth.

As exterior silence is of little value when not accompanied by interior recollection, we must endeavor to unite both in our conduct, by keeping a strict guard over our senses, particularly the eyes, lest our mind, amid this exterior silence, be more disturbed by vain and frivolous thoughts than if surrounded by worldly tumult. The spirit of silence ought so to penetrate the whole character of a religious, as to subdue and correct whatever tendency there may be in her to a noisy,

bustling manner of acting, whether in the Community, or in her intercourse with seculars. Interior recollection is the *silence* or *solitude* of the *soul*. Without the *practice* of this *interior silence*, exterior silence is of little avail.

3. Our strictest or "solemn silence" lasts from night prayers till after morning meditation, that the mind may be wholly occupied with the preparation for that most important duty. Its proportion as we are more or less faithful to this custom, will be the facility with which we shall meditate.

4. To maintain this spirit of recollection in all our duties, we have always been required to observe silence and to keep the eyes modestly cast down in the streets and churches, and in our houses, in the *dormitories*, *refectories*, *halls* and *wardrobes*; in these places we must keep silence at *all* times, unless necessity or charity requires us to speak.

5. As this silence may be broken by unnecessary noise, as well as by loud conversation, we should avoid precipitation in walking and other actions, cultivate a gentle manner of handling furniture, dishes and other things by which noise might be made, and be careful to open and close doors gently and to walk quietly through the house, especially at night.

6. The manner of passing through the convent should be indicative of religious tranquility, modesty, self-possession and recollection. In short,

always, and on all occasions, it should be suited to the time, place and occupation, and be in harmony with our holy profession.

7. We must guard against the desire to see and hear all that happens. We must refrain from approaching doors or windows, and much more, from going into the streets to look at processions or shows of any kind.

8. In visits that we may be obliged to make to the other houses of the Congregation, the rule of silence must not be violated through a mistaken idea of courtesy. The Sisters are always allowed to give one another a most affectionate greeting, but unless permission be obtained, no further conversation should be held. Even in recreation time, the Sisters must guard against speaking of matters which belong exclusively to Superiors.

9. Each Mission house must be provided with a gong or call-bell, in order to prevent loss of time in calling the Sisters; it will also preserve order and prevent the violation of silence.

10. The conversation of Sisters with visitors should, as much as possible, be on edifying, or at least useful, subjects; and they should never allow visitors to indulge in comments opposed to charity, but should endeavor to lead such conversations into a better channel, and never neglect an opportunity for a pious word or remark.

11. The Sisters should not read newspapers nor light fiction. Should there be any necessity for such reading, at least let it not be done in the

presence of seculars. Note this point carefully when traveling on trains or in street cars.

12. In their intercourse with the pupils, Sisters should never permit the young girls of the school to make extravagant demonstrations of affection, nor allow such familiarities as are unbecoming; such as, clasping their arms around the Sisters; also silly flattery in the form of complimentary remarks for talent or personal appearance and such things. This conduct should be discountenanced at all times by the Sisters, and the pupils should be taught the impropriety of acting in this manner, not only because it is displeasing to the Sisters, but also from a sense of the modesty and reserve of which a Catholic girl should be a model.

13. In order to observe the modesty so forcibly recommended in our holy Rule, we ought not to converse with one another when in public conveyances or when walking through the street. On such occasions we should be very careful to avoid anything that might possibly cause disedification; how much more carefully should we avoid loud talking or laughter or anything else that might attract attention.

14. In a word, we should give constant and unsullied examples of virtue and piety, not permitting the most rigorous scrutiny to observe anything but exact agreement between our conduct and our profession. By our habit we publicly declare that we are religious, consequently all our ac-

tions should tend to strengthen in those who see us, the conviction that we are virtuous and eminently so, and that we walk in the footsteps of our Divine Lord. We should be able to say at all times and under all circumstances, "Be ye imitators of me as I am of Christ."

RECREATION.

1. In order to sanctify our recreation, we should offer it to God with the firm resolution of saying or doing nothing which might offend Him or wound Christian charity, and ask grace to keep our resolution. Recreation should be taken in the place and at the time appointed by obedience. For professed Sisters, the place is the Community room; for Novices, the Novitiate. We all need this short relaxation, and receive benefit from this interchange of kind words and innocent gaieties, and no Sister should absent herself from the common recreation, without permission from the Superior.

2. As our recreation consists in pleasant conversation, we must endeavor to render it general, and by amiable sweetness and sociability, contribute to the enjoyment of each and all. Hence, we should avoid sadness, dejection, indifference of countenance, words, or manner, and anything that could intimate that we dislike the Community recreation or take no interest in it. We should carefully refrain from boisterous conduct, levity, worldly conversation, egotism, sarcasm, and unkind or ungracious remarks.

We should also abstain from interrupting others, from contradicting or contesting and from discussing the private affairs and government of the Congregation.

3. During the evening recreation, the Superior may allow some time to be spent in the reading aloud of a pleasant and interesting book. Innocent games and amusements are not forbidden, but this kind of recreation must be exclusively among themselves.

4. To the true religious, the time of recreation may be of great value, as in it she will find many opportunities of practicing charity, patience, humility, and even self-denial, in a heroic degree, and thus may gain more merit before God than by all the other duties of the day.

5. By dispensation from Mother General, recreation is allowed at table during meals, breakfast excepted, on the following Feasts: Circumcision, Epiphany, Easter, Ascension, Assumption, Immaculate Conception, All Saints, St. Joseph, St. James, St. Francis Assisi; on the feast of Mother General, and that of the local Patron Saint; also on the national holidays, July 4th, and Thanksgiving Day. On Christmas Day, recreation is allowed at all meals.

6. Recreation may be taken on all the afternoons in the summer vacation. Whether in vacation or at any other time, recreation may never be taken at the expense of shortening or omitting any spiritual exercise prescribed by the Rule.

7. When extra recreation is given in the evening, the Superior must see that it does not extend beyond half past eight o'clock.

8. Recreation must not begin until the signal is given.

9. Let the Superiors manage to make the summer vacation pass pleasantly for the Sisters, bearing in mind the obligations of our vow of Poverty and the restrictions of the religious life. The heavier work of house-cleaning should be done by help hired for the purpose, so that the Sisters may have time to rest after the labors of the school year and prepare for the work to come.

CHARITY AND POLITENESS.

1. Sisters should always treat one another with the respect and affection of true sisters, and daughters of the same Mother, the Blessed Virgin. This affection should be manifested to all, irrespective of office or position, age or nationality, as we are all dignified by our vocation to serve the Great King and Queen of Heaven, in whose sight the last and least among us may be the highest, and hold the most honorable place.

2. The young members especially should show great charity toward the more aged. A young Sister should not, for instance, take a seat while an older one is standing, nor should any Sister, while a Superior stands; and this deference must be shown in all places as common politeness demands; however, conventional rules cannot be the

guide of the true Sister; our politeness must be produced by a better motive, true kindness of heart, sanctified by charity, "which is the bond of perfection."

3. Superiors should consider it their duty to look after the conduct of the young Sisters under their charge, and should not allow them to act in a frivolous, unbecoming manner. By word and by example, the young members of the Congregation should be taught the gentle gravity and beautiful reserve so characteristic of the true religious.

4. Sisters should never be permitted to speak disrespectfully of things that should be held sacred; such as, "Chapter," the "Visitation," Confession and what is said to them there.

5. When meeting each other at *any time*, even during silence hours, we should, while repeating the customary religious salutation, "Praise be to Jesus, Mary and Joseph," manifest our respect exteriorly, by a slight inclination of the head.

6. If a Sister speaks to another sharply or rudely, she renders herself guilty of a violation of charity. Not only should the Sisters abstain from all impolite and unkind expressions, but they should also be careful to express both *sweetness* and *charity* in voice and in manner.

7. Politeness requires that, before entering the apartment of the Superior, the school-rooms, offices and reception-rooms, we give notice by gently knocking at the door. In the schools we must teach the children this practice.

8. When a Sister from another house of our Order visits us, we should treat her with all the affection and charity that we must ever manifest for one another; yet we must guard against unnecessary inquiries into the business of other houses, as this inquisitiveness is often a source of trouble. We must be content to know that our Superiors attend to the welfare of all.

9. In visiting one of our houses, we first see the Superior, acquaint her with the object of our visit, and if the Blessed Sacrament be reserved in that house, go immediately to adore our Lord and thank Him for His merciful protection, and implore His blessing on all our undertakings; we should make another visit before taking our departure.

10. In traveling, we must be attentive to one another. If any Sister be in poor health, her companions must endeavor to save her, if possible, from all anxiety and inconvenience. We should never leave a Sister alone or under the care of strangers while traveling; and above all, we must be careful to evince in our exterior the charity to one another that the world expects to see among us; otherwise, we may cause much disedification when we might do much good.

11. Sisters of another Order must be received with great charity and entertained kindly, if we have rooms for their proper accommodation; but we are not to admit them to our Community exercises.

12. We are not allowed to make visits to convents not of our Congregation, through ceremony. If through necessity or charity we are led to visit other religious, we must avoid curiously inquiring into the affairs of their Order and communicating to them matters belonging exclusively to our own. Such intercourse might be productive of much trouble, and should be avoided.

13. Under no circumstances whatever, should the Sisters speak to priests, or to others outside the congregation, about the failings of members, their disagreements, or any irregularity in the discipline of the house, or in the conduct or management of Superiors. These are matters that must remain within the Congregation and be dealt with there. Nobody outside can remedy them. The worst enemies of religious communities are those members who, without just cause, expose the faults of their brethren, and who do not guard the honor of their institute. Such unworthy religious bring contempt upon *themselves* as well as upon the *institute* to which they belong.

Community affairs and regulations, no matter of what nature, should not be made known to any one who is not a member of the Congregation.

14. LETTERS.—Useless correspondence with relatives or others, whether members of the Congregation or externs, tends to the neglect of special duties, and is at best only a waste of precious time. By its means particular friendships are multiplied and strengthened, and it keeps alive

that excessive attachment to family and friends which is so great an obstacle to the whole-hearted giving of one's self to the service of God and our neighbor which Christian perfection demands. Every letter requiring an answer should be answered promptly; but it should be a rule with every religious to write no letters but those which business, propriety, or affection, render practically necessary.

15. Superiors should not send out the Sisters' letters without having read them; neither should they give letters to the Sisters unread. No unnecessary correspondence should be permitted, and Superiors should have the moral courage to refuse to mail sentimental or nonsensical letters written by the Sisters. Should such letters be written to the Sisters, Superiors are bound in conscience to withhold them.

16. After their term of office has expired, Superiors shall take their rank as professed religious. No distinction shall be made in regard to the letters which they write or receive.

17. Circular letters, sent from the Mother House and addressed to the Congregation, must be read by the Superior to the Sisters assembled, as soon as possible after said letters have been received.

No letters, except those on business, are written or received by the Sisters in Lent or in Advent.

19. As expressed in our Rule, the correspond-

ence between the Sisters and the Mother General must be, in all cases, exempt from the supervision of the Local Superiors.

20. Should a Local Superior inadvertently open a letter sent by the Mother General to a Sister, both the Superior and the Sister should notify the Mother General.

21. OF INTERFERING.—Though we should always be ready to assist one another in our duties, and should not wait to be asked when we see help needed, still we must guard against interfering with another's occupation, by making suggestions or giving commands that belong only to Superiors; such interference is generally prejudicial to order and charity.

22. MURMURING.—The murmuring to which this article refers is complaining of the directions, arrangements, or commands of Superiors. Few things are more likely to hinder individual perfection, to destroy religious discipline, to disturb the peace and harmony of a community, and to afflict Superiors, than murmuring; therefore, all should concur in carefully excluding such an evil, which, of itself, is sufficient to ruin a Community. Our Sisters should carefully abstain from either publicly or privately criticising or complaining, or in any manner manifesting to each other disapproval of the government of the house, or of the conduct or manner of those in authority, or of the reprehensions, corrections, or penances given.

OBEDIENCE.

1. We must never forget that our Superior holds in our regard the place of God, and that having devoted ourselves entirely to the Divine service, we should look upon every Superior as sent by God to direct us in the fulfilment of His holy will, and resign ourselves to her guidance.

2. We should not only honor and respect our Superiors, but manifest a true and sincere affection for them, seek and follow their opinion in the fulfilment of our duties, general and particular, and receive their advice and counsel with docility. This respect is to be shown, not only to the Mother General and to the Local Superior under whose charge we are placed, but to all officers and Sisters in charge, as far as their jurisdiction extends.

3. When the Mother General enters a room where the Sisters are assembled, they should rise to salute her, and evince, in their looks and manner, the love and reverence for her that should be in their hearts. However, the best evidence of love that we can give our Superior is to lighten her most painful burden, by our willingness to comply with her every wish, and by the strict observance of our Rule.

HOLY POVERTY.

1. Our Sisters should remember that the property of the Congregation belongs to those who have made themselves poor for the love of our Lord,

and that He will not permit the goods of His servants to be destroyed or wasted with impunity. Therefore, we must be very careful of everything in our charge; such as, clothing, books, or whatever is given us for our personal use or the needs of our several duties, even as loving children defend from injury all that belongs to their parents.

2. As no Sister may have or dispose of anything as her own, we procure what we call the "Small Permissions," which include permission to make use of such articles of furniture as we need for the performance of our duties; to lend and borrow thimbles, scissors, thread, pins, needles, handkerchiefs and articles of headdress. But we must remember that the "Small Permissions" do not extend to presents, however trifling; for these we must have special permission.

In the Mother House these "permissions" are asked for on the third Friday of each month; in the missions, the Local Superiors must appoint a definite time for granting them, that may be convenient at that place. Such permissions should be renewed once a month.

3. No Sister should appropriate to her own use an article destined for another or used by another, without the knowledge of the latter and the permission of the Superior for the transfer. Nor are we permitted to open desks, drawers or trunks belonging to another Sister, without her

knowledge and permission; but, to Superiors, all such things are free and open.

4. That we may not waste the time spent in recreation, each Sister is required to provide herself with some light work during that time. If she has no work suitable, she should apply to the Superior for it, that even that short period may not pass uselessly.

5. Sisters who receive school funds from the pupils, or revenues from any source, must be scrupulously exact in delivering them to the Superior, and must never appropriate the smallest sum to any purpose without her knowledge and permission. Superiors must remember that their position gives them no right to incur, or allow, useless expenditure—either for the house or for individuals.

6. To prevent abuse of clothing, the Sisters in the missions may wear old house veils, while cleaning their school-rooms or other departments. They should also have for the same purpose a black calico or old serge habit.

7. It is unbecoming in a Religious to do anything that savors of vanity or a worldly spirit, to use perfumes or a fan. Nor should she fan herself with a handkerchief, this must be avoided especially when in presence of the Blessed Sacrament, or during the spiritual exercises. If a Sister is indisposed at such times it is better for her to leave the chapel.

8. The primitive spirit of our Congregation is one of humility and simplicity, and opposed to all extravagance or unnecessary expense in our manner of living; should a mission house not be self-supporting, we are not allowed to contract debt, but must apply to the Mother General for aid or advice.

9. Should persons apply to us for help in their need, the Superior of the house may give them food, clothing, or whatever they most need, seldom money—but always mindful of her vow of poverty, and with the general or special permission of the Mother General.

10. It is customary for each of the missions to contribute according to its means, toward the support of the Novitiate.

11. The furniture of our houses should be in keeping with the poverty we profess.

Parlor.—In our parlors, only cane-seated chairs, plain tables, etc., are allowed. No expensive carpets, marble topped tables, lace curtains, or valuable gold frames, are admissible, except in our boarding-schools; and even there, these articles must not be elaborate.

Community-Room.—Our Community-rooms are furnished with long tables, chairs with cane or wooden seats, cheaply-framed pictures. The floors may be oiled, plain, or covered with cheap carpet.

Stairs and Corridors.—The stairs and corridors may be oiled, or stained and polished, or covered with cheap carpet, matting or oilcloth.

Refectory.—Our refectories are furnished with long tables, in which are drawers containing knife, fork and spoon, for the use of each Sister. These tables should be covered with oilcloth. Wooden chairs are used for seats; and a few cheap pictures in plain frames, a reading desk, and a crucifix complete the furniture of the Refectory.

Chapel.—Our Chapels may be as richly ornamented as the circumstances of our houses will permit.

12. *Food.*—The food though simply served, ought to be such in quantity and in quality as may serve to nourish the Sisters, and enable them to discharge our holy duties. Great care should be taken that the food be well cooked, and served properly. Though the Sisters ought to be glad to have an opportunity afforded them of practicing mortification and poverty, in receiving badly-dressed, unpalatable food or in having to wait for it, those who thus prepare it or serve it thus, fail sadly in their duty to God, and to the Community.

13. A light lunch, which must always be taken in the Refectory, is allowed to those whose laborious duties or delicate state of health may seem to require it.

14. *Avoiding Waste.*—In a spirit of poverty, the Sisters should take care not to waste food, by leaving fragments of anything in such a

state as would unfit it to be presented to the Community again.

15. *Clothing*.—Each Sister is allowed for her use the following articles:

- 2 full suits of serge.
- 1 serge cloak.
- 1 black woolen shawl.
- 1 black merino shawl.
- 2 pairs of plain leather shoes—front-laced.
- 1 pair of plain leather slippers, if necessary.
- 1 pair of rubbers.
- 12 handkerchiefs.
- 2 flannel skirts.
- 1 winter skirt.
- 2 summer skirts.
- 3 cotton night-dresses.
- 3 plain night-caps.
- 4 suits summer underwear.
- 4 pairs of summer hose.
- 3 pairs of winter hose.
- 3 full suits winter underwear.
- 4 towels. Corsets, if necessary.
- 4 borders, caps, collars, chinstays.
- 3 hoods.
- 2 veils.

Superiors will see that each Sister engaged in manual labor has also—

- 2 old serge or black calico habits.
- 4 calico aprons.
- 2 old serge or black calico capes.

16. When Sisters are changed from one house

to another, the Superior of the house they leave must carefully examine their trunks, and renew what is necessary of the above named articles.

17. After the Sisters are professed, they should be provided for in every respect by the Community. If parents, or others, wish to aid in the support of the Sisters, let them place the means in the hands of the Superiors.

18. The Sisters must have their shoes and their clothes mended, and wear them until they are no longer serviceable. They may not use silk handkerchiefs; their habits must not touch the ground. Cinctures and beads are to be worn at all times; the crucifixes, attached to the beads worn by the Sisters, must be of brass, not of nickel, nor of any other material.

19. Sisters must not go about without their veils. Veils are to be worn in the kitchen, in sweeping, dusting, in fact, at work of any kind.

20. Superiors should see that school and music teachers keep their accounts exactly and in correct form. Teachers should understand that they sin against their vow of poverty, when they do not exert themselves to collect tuition fees justly due to the Community; and they sin against justice, when they charge pupils for lessons that have not been given. Any one who is intrusted with money matters and who does not keep exact accounts can hardly act with a safe conscience. Teachers are not allowed to dispose of books,

sheet music, or any thing else, without the knowledge and permission of Superiors.

21. Sisters in charge of sodalities must leave all the money belonging to those societies in care of the Sister Superior. Money received from any source must, if possible, be given to the Superior in the evening of the day on which it is received.

PRESENTS.

1. With regard to presents, the principle acted upon in well-regulated religious Communities is that persons who have made the vow of poverty have nothing to give. One of the results of a frequent mutual interchange of presents is the creation or the strengthening of particular friendships. Without permission, the Sisters neither make nor receive personal gifts; but donations for the chapel or for the Congregation are not to be refused.

2. Through motives of charity, or in gratitude for services rendered, or for some other motive of the kind, it may be expedient for the Superior as the representative of the Community to make, on certain occasions, some acknowledgment to ecclesiastics or to others. But such gifts should be in keeping with our religious profession, and should not be elaborate. Generally speaking, such presents should be limited to articles made by the Sisters; such as, scapulars, Agnus Dei, purificators, corporals, burses, birettas. Presents given to an individual, at any one time, must not ex-

ceed five dollars in value. Such presents should not be made oftener than once a year, and then only by Superiors. Should there be reasons for giving more than one person something, or a larger sum than five dollars be deemed necessary, the circumstances should be made known to the proper authority, and the required permission be obtained.

3. Only religious articles should be given as presents to relatives, or to other seculars, by the Sisters or by the Superiors.

4. Superiors, and others with permission, may on special occasions, give members of the Congregation useful things of small value; such as, an "Imitation," a prayerbook, or gloves. When presents are given to a Sister, she shall bring them immediately to the Superior, mention from whom she received them, and leave them at her disposal. Superiors shall not permit the Sisters to retain such presents as are either superfluous or valuable. Each Sister is allowed a Prayer Book, Rule Book, Office Book, and an "Imitation of Christ." It is the duty of each Superior to supply all necessary reading matter for the Sisters intrusted to her care.

5. The celebration of Sisters' jubilees, and Superiors' feast days, should be kept strictly within the Community, and no permission to travel should be sought for the purpose of being present on such occasions. No money or presents of any kind should be solicited from seculars; and no

elaborate or useless gifts such as richly bound books, fine material for habits or veils, fancy shoes, or expensive gloves, should be given to the Sisters or to the Superiors. Religiously speaking, the presents on such occasions should be spiritual gifts, and some simple tokens of affectionate remembrance, principally the handiwork of the Sisters. Teachers are not allowed to take up petty collections among the pupils in order to procure presents for one another.

OUR TITLE.

“Let them be ever mindful that they are Sisters of Charity of the Blessed Virgin Mary, a title by which God has deigned to honor them.”
—Constitutions, Chap. 1, Art. 10.

1. In writing the name of our Congregation, the full title, Sisters of Charity of the Blessed Virgin Mary, should be given.

2. In the Congregation, the Superior General is spoken of as Mother; in speaking of her to externs, or in writing of her, we call her Mother General. In the community, the local Superior is called Sister, to externs she is spoken of as Sister Superior.

3. Religious courtesy forbids the lack of respectful deference implied in addressing a Sister by an abbreviated name. The beautiful name, Mary, given us as a mark of our special consecration to the service and veneration of the holy Mother of God should be very dear to every mem-

ber of our Institute, and no one should allow it to be dropped from her title. The Sisters must address one another by the full name, Sister Mary No pet names nor shortened names should ever be employed. This practice must be observed in our written correspondence as well as in our conversation.

CHAPTER IV.

PENANCES.

As in all well-ordered governments discipline is maintained by law, and its infractions are punished according to the gravity of the offense, so in religious Communities where the Rule is the law, and the members bind themselves to its observance, it becomes necessary, knowing how prone nature is to relaxation, to defend and maintain strict observance of Rule, by submission to penance as a reparation for faults committed, and as defense against temptation. Father Rodriguez says, "The law is then in as great force and vigorous observance as if it had been but newly made when care is taken to punish him who breaks it; so in a religious order when there is no fault committed against the Rule that is not presently followed by a penance, we may then say that observance of rule is in its vigor; but when on the other hand there are frequent violations and no punishments, it is true to say that the Rules are no longer observed, and a little later, that the Rules no longer have any force, and that the contrary usage has abolished them."—Book 1, Ch. 18.

In this spirit, and also to prevent abuses that might arise from the indiscriminate use of pen-

ances, we append a few acts of penance in use among us and approved by our holy founders; and Local Superiors must be cautious in inflicting them lest when they seek to heal they only wound. In extreme cases, they should consult the Mother General before imposing the penance appointed for any serious fault.

1. To absent oneself from the public visit to the Blessed Sacrament, from the recitation of the Office of the Blessed Virgin, from the half-hour's spiritual lecture or any other common spiritual exercise, without sufficient cause and permission from the Superior, should be acknowledged in the chapter of faults in the presence of the Community, and receive such a penance as may prevent the recurrence of such acts of negligence. It should be some extra devotional exercise.

2. Uncharitable remarks made of a Sister should be partially repaired by asking pardon of all in whose presence such remarks were made, on account of the scandal given.

This reparation should be made, at the latest, before retiring.

3. Unnecessary noise, caused by slamming doors, walking heavily through the house, particularly at night, handling dishes or furniture roughly, etc.; all such things are opposed to the spirit of religious silence and should have an appropriate penance, such as an immediate acknowledgment to the Superior, or the recitation

of the "De Profundis" or the Pater and Ave for a stated intention, at a convenient time.

4. An obstinate unwillingness to obey when required to do a certain duty, not above her strength or capacity, subjects a Sister to privation of all other duties, until the required duty be fulfilled.

5. Wasteful extravagance in the care or use of food, clothing, fuel, etc., should have an appropriate penance, as such faults are serious infringements of the Vow of Poverty.

By her punctuality in acknowledging her faults against the Rule, a Sister shows an earnest desire of overcoming them, and of living in a manner worthy of God's service; and as our manner of life is exempt from extraordinary fasts or penitential austerities, she should rejoice to accept and fulfil these little "Penances" in a right spirit.

6. PRIVATION OF OFFICE.—Should a Local Superior be so void of principle as to violate the regulation of the Rule which restricts her in regard to letters written to the Mother General by the Sisters, or by the Mother General to the Sisters, she proves herself unworthy of her office, and should be deprived of it. A person who treats her Sisters, or even one Sister with unkindness, so as to cause general dissatisfaction in the house, or injury to the health of a Sister, is unfit to hold the position of Superior and should be relieved of her charge.

FASTS.

“They must keep with great fervor the fasts and vigils of the Church. And in order that they may be distinguished by greater mortification than other Christians, let them fast on the vigil of the feast of the Purification and of the Immaculate Conception of the Blessed Virgin Mary, and let them abstain from meat on the three days preceding the renovation of their vows.”—Consts., Chap. II.

1. On account of their laborious duties as teachers, the Sisters are usually dispensed from the long fast of Lent; but during this time, they should certainly practice some self-denial in regard to food. On the Ember days and the vigils of festivals, all who are in good health ought to observe the fast of the Church. These fast days occur only occasionally during the year, and their observance cannot possibly injure health. On the contrary, according to the best authorities, it will prove beneficial not only to the soul, but also to the body. The saints in all ages teach that without corporal mortification there is no true spirituality; and that it is a false piety which pretends to sanctify the spirit without mortifying the flesh. Fasting is of course only one form of corporal penance; but it is a very efficacious form, imposed by the Church upon all Catholics, and in the practice of mortification we should, according to our Rule, be distinguished above ordinary Christians.

2. There has been some diversity of practice in regard to the observance of the three days of abstinence preceding the renovation of vows: some have interpreted the rule to refer to the three days preceding the *annual* renovation, others, to the three days preceding the *triennial* renovation of vows. The Rule says simply “renovation” without any qualifying adjective, and it evidently means that the three days of abstinence are to be observed every year.

CHAPTER OF FAULTS.

1. The Chapter of Faults in religious Communities is one of the most effectual means of maintaining in all vigor religious discipline and the observance of the Constitutions. Before presenting herself at Chapter, a good religious should call to mind the obligation she contracted on the day of her profession, of observing her vows according to the Constitutions, and of tending constantly toward perfection. There can be no perfection without humility. St. Bernard says, “Humility is truth.” And again, “The sum of humility appears to consist in this, that our will should be duly subject to the will of God.” Religious should be convinced that they cannot become perfect without knowing the truth about themselves—without knowing their defects, and striving to correct them. In Chapter, religious exercise *themselves* in the holy practice of humility by publicly declaring their faults against the

Rule—for them the expression of the Divine Will; their *Superiors* exercise them in humility by reminding them of their faults, and by accustoming them to receive reprimands, penances, and even false accusations, in silent submission to the will of God, after the example of our Lord and the saints.

2. The Chapter of Faults is one of the very few humiliations prescribed by our Rule. It has been in use among us from the beginning of our Institute, and our saintly Founder esteemed it, when properly performed, as of the greatest service in the religious life. Under date of April 20, 1841, Very Reverend Father Donaghoe writes:

“My dear Children: It has been your custom for some time past, to meet in Chapter once a week, and there to accuse yourself and be accused of any breach of rule of which you may have been guilty. *This practice, when properly performed, is of the greatest service in the religious life.* Humility should dictate every word. Even should a Sister, believing she spoke the truth, bring a false accusation against another, the accused Sister must receive the accusation as given in the spirit of charity. She may feel mortified and humbled, but one word of reply or defense is never to be allowed—*no, never.* Pride may strive, even against the will, for the mastery, but the lips must remain sealed. The accused Sister should remember that her Divine Spouse sees she is free from the imputed fault:

this ought to be consolation enough for that Sister. If the Sisters are anxious to correct their defects and to punish themselves for their failings, every aid, no matter how roughly offered, should be received with gratitude, or, at least, with the deep conviction that, if left to themselves, self-love would bind them to their faults, or induce them to treat these faults too indulgently. Pride, obstinacy, and self-esteem, are to be combated every where, but especially in Chapter. There they would poison the soul, and render her unfit for the loving reconciliation which her Divine Spouse has prepared for her. Oh! may my beloved children always escape such a misfortune. May they always try to make this weekly humiliation a means for advancing towards perfection and towards union with God, who receives with infinite tenderness the meek and humble of heart, and enriches their souls with His choicest favors.’’

Those who repair to the Chapter of Faults with a lively faith, with an earnest desire to know their faults in order to correct them, and to receive unmerited humiliation in order to become more like unto Christ, will certainly derive from this exercise great spiritual profit.

3. If convenient, the Chapter of Faults shall be held on Friday evening in all the houses of the Congregation. In the missions, the only convenient time for holding the Chapter seems to be the half hour usually devoted to spiritual read-

ing. Where the community is small, and the Chapter occupies less than half an hour, what remains of the half hour after the Chapter is over must be given to the ordinary spiritual reading. In the larger communities, each Sister must make her accusation, even though this may cause the Chapter to last longer than half an hour.

4. The faults which constitute the subject for accusation in Chapter are the exterior defects against the rule and established custom. The accusation should be made in an humble tone and in a voice loud enough to be heard by all present.

5. Should any one think it her duty to accuse another in Chapter, she does so after the Sister has finished her self accusation.

6. The Chapter Penance shall be said in private by each Sister.

7. No one shall ever be permitted to excuse or defend herself in Chapter. Should any one so far forget herself as to attempt her own justification or give expression to feelings of anger or resentment against a Sister who has accused her of a fault, the assembled Sisters shall immediately kneel, and the Superior, after having said the Act of Contrition, shall dismiss the Chapter. All shall then repair to the chapel and spend ten minutes in adoration before the Blessed Sacrament. The Sister on whose account the Chapter was dismissed shall not be re-admitted to chapter until after she shall have made an apology in the presence of the community assembled to hear it.

CHAPTER V.

REGARDING THE REVEREND CLERGY.

“*Let the priests,*” says St. Paul, “*be esteemed worthy of double honor.*”

1. We must have at all times a profound regard for the ecclesiastical authorities in virtue of their sacred character, and we must teach our pupils to entertain towards them the highest respect and veneration. We should promote as much as possible the salutary influence of the Priest on the pupils, and willingly permit an interruption of the ordinary exercises to prepare the children for Confession. While they are being instructed for their first Holy Communion, we should not impose upon them burdensome or unsuitable duties.

2. In all our intercourse with the Reverend Clergy, we must keep in mind that they are the representatives and ministers of Jesus Christ upon earth, and, in our conversations with them, be ever mindful of the respect due their sacred character.

We must impress the same sentiments on the minds of the children; and remembering the words of the Holy Ghost, “*Touch not the Lord’s Anointed,*” we should guard our pupils against the dangerous, but too prevalent, custom of criticising the words and actions of priests, in a spirit of disrespect and censure.

3. When we are sent to take charge of a school, we must first pay our respects to the Reverend Pastor, receive his blessing and ask advice concerning any arrangements that it may be necessary to make relative to the school, and always defer to his judgment and experience in matters relating to the religious instruction of the children.

4. When clergymen visit our schools, we should ask them to bless the children, the latter having been instructed to receive the blessing of a priest with the same faith and reverence as if our Lord Himself were come to bless them.

5. In regard to the custom of the children's making a present to their Reverend Pastor at Christmas, or on some other special occasion, consideration must be had for the means of the pupils. All cannot be expected to contribute alike, but only as each can reasonably afford.

Besides, they must all understand the real nature and object of such gifts—that they are a token of gratitude, expressive of the children's affection and respect for him, and of their congratulations, on the occasion of his feast day. Through the instrumentality of the respective teachers, the Superior will ascertain the wish of the pupils as to what the gift is to be, and she will gratify their wishes as far as may be appropriate.

CHAPTER VI.

INTERCOURSE WITH SECULARS.

1. The intercourse of the Sisters with seculars should be limited to the strictest necessity; and our holy Rule requires that we have a companion with us in the transaction of business with externs, both within and without our own houses—that we be to one another visible guardian angels, and witnesses of our conduct and words.

2. In entertaining visitors Sisters should avoid all vanity or affectation, preserve a quiet and natural demeanor, guard equally against levity and affected piety, speak on religious subjects when desirable, but never in a dogmatic tone or manner, and be simple and affectionate toward their relatives. When there is need of continuing the visit, after the half-hour prescribed, they must seek permission from the Superior. After leaving the parlor they should, if possible, pay a visit to the Blessed Sacrament.

3. When a Sister perceives visitors on the grounds, or in the corridors, she should avoid meeting them, if she can do so without attracting notice; should this not be possible, let her salute politely in passing, without looking to recognize them. If any of the party happens to be an acquaintance, and salutes her as such, she courteously returns the salutation, and passes on unless directed to remain. The necessity of act-

ing on all occasions with politeness and self-possession can not be too much urged.

4. It is customary for our Sisters to visit the sick, especially the poor. In their visits to the sick poor, the Sisters should always make the welfare of the soul their first concern; yet as most people are won by a kind solicitude for their physical needs, the religious should do all they can to relieve the wants of the poor and to mitigate their sufferings. We should be very generous in acts and words of kindness, and in those personal services which sometimes cost not a little in the way of self-sacrifice.

5. When duty or charity requires it, the teachers may visit the parents of the children attending our schools. Let them be mindful, however, that all our visits should be made in the spirit of the rule which says, "let them know that only necessary visits are allowed."

In these visits we are not permitted to take any refreshments, except a drink of water or of lemonade; and we should never take a meal, unless compelled to do so by necessity, such as distance from home.

6. In accordance with Article 35, Chapter 2 of our holy Rule, the Superior will appoint a companion for each Sister who for any purpose leaves the house.

7. The rule requiring Sisters to be at home before dark is to be *strictly observed by all*. In cities in which we have more than one house,

Sisters visiting must not neglect to start for home until it is so late that they find themselves in the streets or in crowded street cars after dark. If it should ever happen that they are belated, they must return to their convents in a carriage. Sisters who do this without necessity shall take upon their own consciences the expense incurred; their vow of poverty is not to be overlooked.

8. The Sisters may not go out at night to Benediction or to any other service; and let them not think that thereby they will suffer any spiritual loss. God's power is not limited by distance or by walls, and if in obedience, they remain at home, He will bless them more abundantly than if, disregarding rule, they go into the church.

9. The Sisters may not conduct commencement exercises, if these are held at night in public halls.

10. The Sisters must not attend theatres even for the purpose of witnessing historical plays or other performances calculated to instruct and to edify. The closing exercises of Catholic schools may be attended, provided that this can be done without any violation of rule.

Dress rehearsals or entertainments of any kind must not be attended when held on Sundays.

11. Local Superiors cannot give the Sisters permission to attend commencement or other exercises given by our Sisters in other cities, when such attendance necessitates their remaining over night. The Rule says, "Let her, the

local Superior, understand that she cannot grant leave to any Sister to travel for more than a day, and she must require of her to return on the same day.''

12. The Sisters should not make a practice of visiting other houses of the Congregation on Sundays and holydays of obligation.

13. No visiting nor shopping must be done in Holy Week. In the spirit of the Church, the Sisters should devote this time to recollection and prayer; and to foster this spirit, strict silence must be observed from Spy Wednesday night until Holy Saturday noon. This has been the custom in the Congregation from its very beginning.

14. Sisters who go from the mission in which they are stationed to some other house of the Congregation, whether for study, on business, or for any other purpose, should remember that while they remain in that house, they are subject to the Superior there. The Superior is to regard them as a part of her Community for the time being, their correspondence is to be under her supervision, and they are to be guided in all things by her direction. She should not grant to such Sisters extraordinary permissions; for instance, permission to spend money, unless it be a small sum for some pressing need.

15. Through respect for our Rule and our vow of poverty, and to avoid abuses; such as, disturbing the order of the house, or engendering

a spirit of dissipation, the Sisters in vacation must be content to remain in their respective missions, except for the annual Retreat and the teachers' institutes that may be held in the central houses.

16. When a Sister receives notice of the *death* of a parent she may not leave her mission to go to mourning relatives. The Sisters are not permitted to attend the funerals of seculars, even relatives.

17. Sisters who reside in the same city as their parents are not allowed to make unnecessary visits to their homes.

18. Visits which the Sisters are obliged to make to relatives, living at a distance, should be limited to two days.

19. The Sisters should not travel at night or on Sunday. Should necessity, however, require the Sisters to travel at night, they must secure sleeping-car accommodation.

20. As laid down in the Constitutions, when strangers come to visit any one, they must be received in the parlor, not in the class rooms, nor in the community room. Sisters should not spend their time with pupils, boys or girls, outside of school hours. When young people come to visit the Sisters, even their teachers, the rules relating to visits and visitors should be strictly enforced. If these visits are made frequently by the same person, and are prolonged beyond half an hour, the Superior must examine into the cause.

21. The maintenance of the religious spirit in the community depends very much upon the fidelity with which the Sisters, in their intercourse with externs, adhere to those principles of reserve which are so clearly set forth in our Constitutions. The rule of companionship must be strictly observed by all, Superiors as well as inferiors. In all that regards communication with externs, the Superior herself must set an example to the Sisters.

22. Where the Blessed Sacrament is not reserved in the convent chapel, two Sisters should always go together to the public church to make the customary "visit."

23. Two Sisters should go together into stores, offices, or wherever it is necessary to transact business with externs. Sisters should not go to doctors' offices for treatment, unless it is impossible for the physician to treat them in the convent. In dental offices, and in all like places, the two Sisters must remain together during the whole time. As stated in Article 11, page 27, the Sisters must provide spiritual reading matter and leave untouched the books and periodicals in offices. Local Superiors may not give permission to consult specialists.

24. Boys over twelve years of age are not to be taught vocal or instrumental music by the Sisters; neither shall boys come to the convent after five o'clock in the evening for study or practice of any kind. This article does not refer to the

singing taught in the schools during school hours.

25. No music or other lessons may be given after seven o'clock P. M.

26. As is implied in article thirty-eight of our Common Rules, the Sisters may not take care of the vestments, decorate the altars, nor accept as a duty the care of the sanctuary lamp in any church or public chapel. As is expressed in the same article, "It shall never be allowed any of the Sisters, *under any condition whatever*, to take care of the sacristy, to direct the choir, or to play the organ, in any church or public oratory."

27. Superiors should see that our houses are closed to all who are not members of the Community at eight o'clock P. M.

28. By dispensation, given by our Mother Foundress, we are permitted to attend first Mass on Christmas morning.

CHAPTER VII.

MISCELLANEOUS CUSTOMS.

1. LOCAL SUPERIOR.—The Local Superior must fully understand that every moment of her time should be given to the superintendence of the house and school over which she is placed. Besides, when the school is not too large, she may, as far as possible, perform the duty of the Sister Directress or delegate part of this duty to the principal teacher. By having fixed hours for her several duties, she may easily fulfil them, and thus avoid unnecessary correspondence with persons, either within or without the Community, and long and untimely conversations with externs, by which time is wasted. By observing these regulations, she may save herself and her Sisters serious annoyance.

2. SISTER DIRECTRESS.—In our academies and other schools, where a separate “Sister Directress” is not needed, the Local Superior may assume the duty of Directress, or delegate to the principal teacher as much of it as she thinks proper.

3. THE INFIRMARY.—While in the Infirmary, and under the physician’s care, a Sister cannot be visited by her relatives or friends until she is convalescent, and then she can receive them in the parlor or reception-room. In case of chronic illness, the members of her family may be per-

mitted to see her in the Infirmary about once in three months, and then only one or two at a time, and for half an hour. In case of danger of death, the parents of a Sister may, by dispensation from the Mother General, be admitted to see her for a short time, according to circumstances.

4. VISITS TO THE MOTHER GENERAL.—A Local Superior who finds it necessary to consult the Mother General orally rather than by letter, must obtain permission for absence before leaving her mission.

5. VISITATIONS.—At least one week before the date set for the visitation of any house, the Sister Visitor should notify the Superior, in order that she may have her accounts and all things else in readiness. In the visitation of the schools, the Sister Visitor should spend some time in each schoolroom of the mission visited in order to become fully acquainted with the method and order of the school and the progress of the pupils. The Visitation should open with the prayer, "Come Holy Ghost," and close with the "Magnificat." The Sister Visitor has no jurisdiction outside of her visitation.

6. Reports of receipts and expenses of the mission houses are to be sent to the Mother General quarterly, in as condensed a form as possible.

7. ENTRANCE OF POSTULANTS.—In order to preserve regularity, Postulants are admitted into our

Novitiate only on four days in the year, viz.: on the feast of the Help of Christians, May 24th, on the feast of the Nativity B. V. M., Sept. 8th, on the feast of St. Joseph, March 19th, and on the feast of the Immaculate Conception, Dec. 8th.

8. In regard to persons applying for admission into our Novitiate, it frequently happens that very little can be known about them except through the Sisters in the missions and the local Superiors. At times, our own Sisters recommend very unsuitable candidates; some who are too old, some too delicate, some whose dispositions have not been studied, some who have neither education nor talent and who are unwilling to do house-work or are unfitted for it. St. Francis De Sales says: "Nothing is so destructive to an Order as want of care in examining the spirit of those who would throw themselves into the cloister."

9. Sisters should not recommend as a candidate for our Novitiate any one who has passed her twenty-fifth year, unless she has special aptitude for the duties of our calling, or has received exceptional educational training which would make her a useful member of our Congregation.

10. TERM OF NOVITIATE.—After the term of probation, Postulants, if considered suitable candidates for our Congregation, make a Spiritual Retreat of three days previous to their reception. Having passed two years from the time of taking the religious habit in the Novitiate, and having

proved themselves worthy in every way, they may be admitted to profession, in accordance with Art. 4, Sec. 15, of our Constitution.

11. CHAPTER FOR THE PROFESSION OF NOVICES.

—This chapter is called for the purpose of taking the votes of the Sisters for or against the profession of the novices whose two years of probation have expired. According to the Rule, the novices, before they are admitted to profession, must receive the secret vote of the majority of the Sisters who have already taken the vows.

12. During their Novitiate, the novices live apart from the other members of the Community; and in the Mother House, the professed religious can know very little about the novices except through their Mistress. It is the duty of the Mistress to give an account of the novices; and if she has anything grave against them, their names will not be proposed in chapter; for our Rule says: “The novices are not to be admitted to profession without the consent of the Mistress of Novices.” Therefore, if their names are proposed in chapter, it may be taken for granted that the Mistress does not object to their profession.

13. Besides the Mistress of Novices, there are other professed Sisters whose duty may bring them into contact with the novices; as, their teachers, the Sisters in charge of the kitchen, the refectory, and the other departments of the house; and in the missions, the Sisters with whom

the novices live. Now, if any Sister knows any reason why a novice should not be professed, she is bound in conscience to make this reason known; for while it is a grave wrong to deprive a novice of her vows without a sufficient cause, it is a grievous injustice to the Congregation to admit to profession any one who is known to be unworthy or who is unfitted for our work.

14. If nothing unfavorable to the novices is brought forward by their Mistress, by their teachers, or by others who have had to do with them; and if the Sisters living in the Mother House are assured that the novices have received the majority of the votes of the Sisters in the missions in which they may have lived, they may with a safe conscience vote for the profession of the novices in question.

15. In voting for the profession of novices, all the professed religious have a voice, no matter how short a time they themselves have been under vows, as in Article 4, Section 15 of our Rule.

16. Local Superiors should see that the votes of the Sisters are forwarded to Mother General, at least one month before the time appointed for the taking of the vows.

17. Our Reception and Profession ceremonies are private, and to preserve the spirit of recollection and prayer so desirable on these solemn occasions, no visitors will be received on the day of the ceremonies.

18. "ST. JOSEPH'S DAY."—St. Joseph being our special Patron, we celebrate his feast, March 19th, as a holyday of obligation throughout the entire Order, with the Office as on Sundays, and Benediction of the Blessed Sacrament. The Local Superior of each Mission will obtain from the Reverend Pastor a dispensation from school duties on this day.

19. FEAST OF ST. JAMES.—As a tribute of love and gratitude to the memory of our saintly Founder, we observe the feast of St. James, July 25th, as a day of great devotion. Our Holy Communion on this day will be offered for the repose of the soul of Very Reverend Father Donaghoe.

20. NOVENAS.—Suitable novenas are to be made, in preparation for the feasts of Christmas, Circumcision of our Lord, the Purification, Visitation, Nativity, Assumption, Immaculate Conception, and Annunciation of the Blessed Virgin, the feast of Help of Christians, and All Saints, also of St. Joseph, and of St. Patrick. The sacristan will remind the Superior of the approach of each feast, that she may appoint the novena to be said; and the special devotions for the months of March, May, June, October, and November, are to be faithfully performed in the mission houses as well as in the Mother House.

21. OF READING.—Superiors must carefully guard against the indiscriminate use of books, for either public or private reading, and discard whatever might have an evil tendency. Individ-

ual Sisters may not be supplied with reading matter by relatives or others, without the knowledge and permission of Superiors. In conformity with our holy Rule, only "spiritual reading" shall be introduced at meals. Suitable books for table reading are the works of Mueller, Faber, Ullathorne, Lives of the Saints, History of the Church, etc. During supper we should read a passage of the Holy Scripture, and if any time remains, read the life of a Saint.

22. SUFFRAGES FOR THE DEAD.—The Masses for the dead to which our Rule refers are, one for the repose of the souls of our Very Reverend Founder and the deceased Sisters, and one for the souls of all the faithful departed; and they are to be procured each month in all the houses of the Congregation. In the missions, a Mass for each Sister deceased is to be said as soon as possible after her death.

23. To keep in perpetual and loving remembrance all who have labored in the Congregation and from it have happily passed to their everlasting reward, the Lector, at morning prayers, will publicly announce the name of each Sister on the anniversary of her death and will say one Pater, Ave, and De Profundis for the eternal repose of the souls of *all* whose anniversary is commemorated, not one for *each deceased Sister*.

24. When a Sister's health is so impaired that she is not able to fulfil her duty, she should write to the Mother General and inform her of the

matter. The Mother General shall decide whether the Sister is to remain in the mission or return to the Mother House.

25. In our missions the Sisters engaged in household duties will carefully avoid all intercourse with the pupils, and when necessary will refer them gently and politely to the Sisters who have charge of the schools.

26. Music teachers must so order their time that all the pupils in their respective classes will receive the full time allotted to each one's lesson and practice.

27. Let the Sisters guard against allowing the children to remain longer than the proper time, either in school or music rooms, after their lessons or dismissal. Such waste of time is productive of much disorder. The Sisters should remember that in devoting themselves to God, they have consecrated every moment of their lives to be faithfully employed in His service; therefore, they should not suppose that whatever time remains between one duty and another is at their disposal. No, for all belongs to God; and they must be most careful not to let the least portion of time pass unprofitably. Hence great purity of intention is necessary, as well as diligence and application. All that time is misspent which is not referred to God in the accomplishment of His holy will.

28. It is the duty of the Sister Directress or her representative, in each mission, to see that

the schools are opened and dismissed in an orderly manner, and that the pupils do not loiter about the school grounds after hours.

29. Before opening a new mission, the Mother General or Sister Visitor should visit the place, see that the Sisters' dwelling and school are properly furnished, and make all necessary arrangements with the Reverend Pastor for the support of the school and the Sisters.

30. When for any reason the Superior is absent, some Sister must take full charge of the house and give necessary permissions, even if the absence of the Superior is of short duration. Let this Sister be appointed by the Superior.

31. The Sisters shall never have their photographs taken without permission from the Mother General. Nor shall they write in autograph albums without the same permission.

CHAPTER VIII.

RELIGIOUS DRESS.

1. Though uniformity be desirable in everything among us, it is particularly so in regard to our dress, which should be always neat as becomes religious. The dress now in use in our Congregation is the same that was approved by our venerated Founder, Reverend Father Donaghoe, and blessed by the Right Reverend Bishop Loras, and our Superiors must not allow any part of this dress to be changed, without the express wish of the whole Congregation.

2. The material to be used in our dress is designated in our Rule. The cloak should be lined with thin black flannel; the shawl to be worn in summer should be made of shawl merino.

3. To insure uniformity the cloaks are to be worn from September 1st to June 1st, the shawls during June, July and August.

4. The street dress must be worn in public churches during divine service on Sundays. It should be always worn in visiting the sick, in shopping, and when traveling.

5. No Sister should appear in the chapel or oratory except in full religious dress, through respect for our Lord's presence.

6. We subjoin a list of the depth of hems and length of veils for house and for street dress:

Hem of habit sleeve when finished. . . . 2 inches.

Hem of apron when finished..... $\frac{1}{2}$ inch.

Hem of veil (house) when finished.. $\frac{1}{2}$ inch.

Hem of collar when finished..... $\frac{3}{4}$ inch.

Hem of cap border when finished... $1\frac{1}{8}$ inches.

Hem of veil (street) when finished.. 1 inch.

For a tall Sister:

Length of house veil when finished.... 66 inches.

Length of street veil when finished.... 40 inches.

For a medium-sized Sister:

House veil, 64 inches; street veil, 38 inches;.

For a small-sized Sister:

House veil, 60 inches; street veil, 36 inches.

7. Let the Superior appoint a Sister in each Mission to inspect the clothing in general, that this uniformity may be preserved.

8. While in the Novitiate, the young Sisters must learn to prepare and arrange their head-dress, that they be not dependent on one another afterward for it. It would be well to do this during recreation, so as not to occupy therein the time of more important duties.

9. Sisters must have their clothing properly marked, so as to avoid unnecessary trouble in the laundry.

10. The Superiors must see that these customs are observed, and must carefully exclude innovations; for on this depends uniformity, which is so essential to the best interests of the whole Congregation. These customs should be read aloud for the Community in Ember Week.

11. This Custom Book must be kept where all the Sisters may have access to it.

CHAPTER IX.

REGARDING SCHOOLS.

1. It is from the motives animating us, that all our actions are pleasing or displeasing to God. As religious, and especially as religious *teachers*, how much more does this apply to us than to those trying to sanctify themselves in the world.

2. The end of our Institute being the salvation of our souls, worked out in the salvation of our neighbor through the education of youth, how deeply penetrated we should be with the importance of fitting ourselves thoroughly for this sublime vocation. Of one thing, then, let us be convinced from the beginning, that we can never attach our pupils to us and cause them to take a pleasure in acquiring a knowledge of our holy religion, unless we can justly merit their confidence and that of their parents, in our ability as efficient teachers, and they find in our schools what they could find in others. Let us, then, acquire and impart secular knowledge with a view to this, and with holy and intelligent zeal, keep our schools progressive with the times in which we live; by inventiveness and forethought utilize our knowledge and our time to advance our pupils judiciously, and thus secure for our schools a good name, that we may draw young and innocent souls from the schools of infidelity and immorality.

3. Bound as we are to imbue our pupils with piety, how necessary that we possess it ourselves in an eminent degree. Unable of ourselves to do anything in the work of education, we shall find in the virtue of piety the indispensable means to obtain the divine assistance without which our words are as "sounding brass or a tinkling cymbal" producing no good effect upon the soul. Let us have frequent recourse to God for the light and strength we need, and above all let us practice the virtues we recommend to our pupils, because example is the very highest means of persuasion and without it all else is futile.

4. The profession of teaching is so fraught with interests that are to tell both for time and eternity, that to assume such a duty without study or preparation is a responsibility from which the reflective mind must instinctively shrink. And this dread responsibility cannot be avoided once we enter the profession; for by our example—by our very presence alone—we teach for good or for evil, whether we will it or not. As religious, we have not assumed this great charge; obedience has directed us; but individually we must labor strenuously, according to the spirit of our vocation, by prayer and study, to discharge this duty in a manner worthy of teachers through obedience.

5. Let us be generous in the exercise of our duties and be not content with the simple fulfillment of our obligations but go to the extent of

our ability, observing no other limit than that prescribed by prudence, wisdom and obedience. It will be necessary, however, to guard against an over-anxious zeal which pursues its objects without regard to the dictates of prudence; an ill-timed zeal, which acts rashly and impetuously having no patience to wait for the proper occasion; a false zeal which, instead of seeking the glory of God and the good of our pupils, springs from self-love, jealousy, or vain-glory. It can hardly be necessary to add that zeal will produce no fruit nor will it merit even the name of virtue unless it conforms to the rules of wisdom and obedience.

6. We are, to a certain degree, responsible for the bodily growth and the health of our children, either of which, and perhaps both, may be impaired by our culpable ignorance of the laws of health, and from overtaxing the mind. Parents may be as often to blame in this respect as teachers, but on account of our profession, we ought to be better informed. Gymnastic or calisthenic exercises, properly taught, will improve both the health and appearance of our pupils, and also aid in the discipline of the school.

7. For the moral training of our pupils we are no less responsible than for their physical. Home culture and other influences may often retard—maybe counteract—all our efforts to ennoble a child's nature; but let us not be discouraged by the obstacles that may arise, bearing in mind

that as their bodily and intellectual faculties are strengthened by exercise, so, by our constant inculcation of truth and honesty of purpose as the groundwork of a great moral character, and this not only by word, but by example—for children are quick to learn from this—we may hope to see, if not immediately, at least in time, a corresponding development of their moral faculties.

8. And, if we are to hold ourselves responsible, and gravely so, for our pupils' physical, intellectual and moral training, what are we to feel concerning the crowning motive of all our endeavors, of all our labors—the religious training of the precious souls committed to our charge?

9. That we may not lose sight of the end for which we have undertaken all, but more especially this most responsible of our duties, we must daily invoke the assistance of our Blessed Mother and St. Joseph to help us in its fulfilment, and to obtain for us purity of intention, that we may see in each of our pupils the Holy Child, Jesus, and so act toward each that we may merit the blessing of this Divine Child for our pupils and for ourselves.

10. We must attach the chief importance to religious instruction and to the exercises of piety, in comparison with which all other instructions and exercises are to be viewed merely as subsidiary. Our most important business is to instruct our pupils in the truths of salvation and make them good and intelligent Christians.

Should we succeed eminently in teaching all other branches of knowledge and fail in this, we fail in the most essential object of a Christian school, and we frustrate the purpose of our calling as well as that of the Church in sanctioning our work.

11. As to religious training then, we must scrupulously instruct the children according to their age, in all the practices and duties of Religion, such as to make the Sign of the Cross correctly, to recite the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor and the Acts of Contrition, Faith, Hope, and Charity, perfectly and devoutly. We must also teach them how to examine their conscience, and how to make their Confession. They must be taught how to assist at Mass—uniting their intentions with those of the priest, in offering the Holy Sacrifice for the intentions of the Church, that they may participate in her merits. They must also be taught the practice of making mental prayer, using subjects suited to their capacity. All who have made their First Holy Communion should be taught this practice daily. Teach them that to meditate means to think; that to meditate on a religious subject is simply to think about it as we would about the preparation of a lesson, or about some game we have planned, show them that in religious thinking or meditation as it is generally called, some fact or truth is placed before us—we then think how we stand before

God in the light this truth has thrown upon our mind. What virtue does it show us that we stand in need of, or what vice or sin do we discover in ourselves? Then comes the thought, "What must we do?" and so follows the resolution, either to strive to acquire the virtue by performing such or such acts, or to root out the evil, by refraining from what we know has been the cause of our yielding to temptation. By some such explanation as this, clearly, simply and earnestly given, children will understand the importance of meditation, and so be led to think, and above all to think rightly. This is the great want of our day, and with the Prophet we may say, "*With desolation is the land made desolate, because there is none that considereth in the heart.*" Teach the children to meditate, and for them, at least, much of this desolation will be obviated. It is not less important for them to be taught how to make the daily particular and general examen, making them understand how easy a means this is to overcome their faults and to advance in virtue. Impress deeply on their minds the end for which they were created, and the absolute necessity each one is under of working out his own salvation, and therefore the constant need of prayer and the wonderful strength acquired by it against temptation; teach them ejaculatory prayers, and a great devotion to their Guardian Angel; for these pray-

ers and this devotion will help to keep them in the presence and grace of God.

12. Speak of the mysteries of our holy religion and how necessary it is to meditate on them when reciting the Rosary. Teach the devotion of The Way of the Cross. They should be taught hymns, and required to sing them frequently; for by this means they learn many religious maxims and principles that cannot readily be effaced from the mind.

13. We must impress the minds of the children with the greatest respect and veneration for the Reverend Clergy and do all in our power to make religious exercises agreeable to the children—the Catechism, the instructions, the chants, the sermons, the ceremonies of the Church; and let us at all times speak of holy things with profound respect, and of sin with deep horror. In giving religious instruction and precepts of virtue we should not confine ourselves to the time of Catechism, but should make a skilful use of every suitable occasion for enforcing incidentally a moral lesson, which arising in the natural course of things will be less likely to encounter prejudice, and hence be sure to make a deeper impression on their minds and hearts.

14. We must not be intimidated in our religious instructions by the presence of non-Catholic pupils; though we should be careful not to make remarks that could wound the feelings of any child. However, persons of other denomina-

tions know that we instruct our children in our holy religion, and, therefore, when non-Catholic children attend our schools, they expect to hear this instruction and never expect any concession to be made on their account. They shall be required to kneel during prayers in school, and to conform generally to the external religious requirements of the school; and we must carefully watch over our Catholic children while obliged to associate with those of other denominations, that their morals be not corrupted, nor their faith undermined by adverse influence or by bad example.

15. Sisters should carefully avoid speaking to any pupil of the affairs of the convent, or of another pupil's progress, or disposition, or of family affairs of any kind; nor should they tell the pupils the family names of any of the Sisters, and they should avoid showing any partiality to one or to a few pupils; such conduct is anything but religious.

16. Let each Sister devote all the time allowed to her own classes, whether in the schoolroom or on the playground. She should avoid all unnecessary intercourse with another Sister's pupils.

17. The Sisters engaged in teaching must scrupulously employ the hour allotted for study, and also any time left after the performance of their several household duties, in the preparation of the lessons to be taught in school and in their own improvement. Though, perhaps, much cannot be done at a time, still let them not be discouraged;

a little study every day will show surprising results; if anyone fails, having the proper means, it will be from want of utilizing the time at her disposal. It is highly important not to confound humility with an undue want of confidence in our ability; the former is a sublime virtue, while the latter is a weakness greatly to be deplored and condemned, particularly when a teacher's want of confidence in her ability to succeed keeps her from the labor demanded by her promise of obedience and by the glory of God.

18. The Sisters teaching in the primary and intermediate departments must be very careful in their preparation, as their grades require almost constant oral teaching; the Sisters must qualify themselves to impart general elementary knowledge with ease and grammatical accuracy, and in language intelligible to the young.

19. In teaching, we must avoid two extremes, viz.: giving too much aid, or too little. When children come to us for an explanation, or even in teaching our class, we should endeavor to make them think—speak to them about the general principle which the matter under consideration involves, or upon some elucidation previously given upon something similar. This should be done kindly, not in a cold or formal manner, but with a kind interest, and in a way that will set them thinking. We should invite them to express their thoughts, and crude though these thoughts may be, we shall often be surprised at the correctness of

the children's reasoning. This way of teaching, without seeming to teach, will open their minds and put them in the way of working for themselves, which is simply the only way of educating rightly. What is done *for* children, without due study on their part, makes but a feeble impression, and is soon forgotten.

20. Try to wake up their minds by constantly calling into action their powers of observation and reasoning, and incite them to ascertain truth for themselves. If we fail to do this, or if we do it imperfectly, they will grow up blind to the manifold beauty of God's creation; they will study none of the plans of nature constantly working so wonderfully above, around and beneath. But to direct thus the minds of our pupils, we ourselves must be alive to our surroundings in this beautiful world, the visible creation of God. We must acquire a general knowledge, not studying for our own gratification or pleasure simply, but as religious, to increase our influence and usefulness, as a means to accomplish the end of our holy vocation. From all sources let us draw aid for our work of education, from successes, from failures, from praise, from blame, from faults, from current events, and make all contribute to the end proposed.

21. We must carefully study the characters of the children we teach, that we may deal with them in the way best suited to each; and if it be allow-

able to manifest a special interest in any one pupil, let it be in the child of inferior abilities.

22. In regard to time we must be scrupulously exact. In the morning, if we have no household duty that needs attention, we must repair immediately to our schoolroom, as our Rule regarding the duties of each Sister ordains. Sometimes it may happen that a Sister is detained longer than usual, yet she must try to be in her schoolroom at least a quarter of an hour before school time.

23. We must be careful to keep our rooms neat and orderly, and require the children to keep their desks in good order. We should instruct them in personal neatness and in polite deportment, and require them to put these lessons in practice while under our supervision.

24. We must watch over their conduct well during the time allotted for play; in fact, we shall find if we wish to acquit ourselves well of our responsible charge, that from the moment the children present themselves in the morning until dismissed in the evening, we shall have to give them our undivided attention. In school hours we are not permitted to engage in any kind of needle work, nor to read any book or paper, but must give our whole attention to the welfare and progress of the children while in school, and to their conduct and the care of the school furniture, during the time of recreation.

25. In giving correction it is best to reprove

the individual pupil in private. We thus win the child's confidence. Every expedient must be tried before resorting to corporal punishment. Our Superiors deem it advisable for us to administer correction of this kind privately, during intermissions. We should always be calm and self-possessed in the presence of the children, but especially so when obliged to inflict corporal punishment. Make the child feel and acknowledge the gravity of his fault, and that you are pained to be forced to deal so severely with him. Girls should never be punished in this manner.

26. Animated by the spirit of our vocation, we should ever evince in our conduct toward one another, the deepest regard and affection. Can they say of us as was said of the first Christians: "*Behold how they love one another!*"

27. Are we mindful of this in the presence of the children, who are daily witnesses of our reciprocal relation? What scandal if they perceive that there is not a good feeling among us; if they should see the least mark of disagreement!

28. Do not let us be deceived; children are more clear-sighted than many of us seem to suppose; a look, an impatient word, a smile even, may do more to scandalize them than years of after teaching will be able to remove.

29. To avoid such sad results let us love one another *sincerely*, "*As Christ loved us.*" By this we shall prove ourselves His disciples, and so merit His benediction for ourselves and for our pupils.

30. Holidays are to be granted rarely. Indeed, the national holidays of the year might be considered sufficient. Still, it will help very much to endear to children their own school if they are permitted to celebrate certain days of special interest to the school alone. Such, for instance, as the Patron Saint's day, the anniversary of some important event in the history of the school, etc. A little ingenuity on the part of the teacher, judiciously carried out, will make these occasions beneficially happy ones.

31. The text books in all our schools must be Catholic, as far as possible, especially our Readers, Literatures, Geographies and Histories. But we are permitted to consult other standard authors on all subjects of interest, and to read useful, religious, and educational works. According to the means of the house, the Superior may subscribe for one or more educational periodicals and for any approved religious paper or magazine.

32. As incentives to study, it is proved by experience that monthly reviews, followed by reports of the same to the parents or guardians of the pupils, and semi-annual examinations followed by class or individual promotions, are productive of better results in the school, and of better feeling among all concerned, than the distribution of premiums, therefore our Sisters will adopt this method as a proper means of exciting emulation.

33. The reviews should be held in the presence of the Reverend Pastor, Sister Superior, some of the other Sisters if possible, and if expedient, a few friends of the pupils may be invited.

34. The scholastic year is usually divided into two terms of five months each. At the end of each term, there must be a public examination, to which the children's parents and the patrons and friends of the school may be invited. These examinations must be just, thorough and complete.

35. All our words and dealings with the children tend to the formation of their character, therefore, we must be particularly careful to put before them noble ends for all their actions. Teach them to refer all their thoughts, words, and actions to God, and to work for His greater honor and glory; that they owe a debt of gratitude to their parents and teachers, which they can best pay off by acquitting themselves well of their duty as pupils. Their own advancement is also a commendable motive to urge them to work for, when it is not selfish in its object. Teach them to labor to become useful members of society, an end not to be attained without a good Catholic education. We should frequently examine whether the principles we inculcate are of a nature to form the children to virtue, to union among themselves, to respect for their superiors, to love for their parents. True, some will not profit by our endeavor, some will not correspond to our wishes, but our labor will not be lost on all. It will not

be without some result favorable to their salvation, that the children of our schools shall have listened to so many religious instructions, shall have passed so many days in innocence and in the fear of God. Such thoughts as these must encourage us in our duty, for our Lord Himself assures us, "*He that shall do and teach, he shall be called great in the Kingdom of Heaven.*"

36. Lastly there is an obligation of such weight that all other obligations unite in enforcing it upon us; it is that we never fail to give to our pupils good example, that we be, in truth, holy. Good example is the most far-reaching and the most powerful means of instruction; in the education of the heart it is almost sufficient of itself, while nothing can supply its place.

Should the conduct of a Sister prove a scandal to her pupils or rouse in them the suspicion of her being actuated by unworthy motives, all her words of counsel would become like the idle winds, all her acts of devotion would bear the sad impress of pretence and hypocrisy.

Let us repeat it, it is of the utmost importance that the Sisters exhibit in their every-day life the best of example, that at death they may say to our Lord when an account of the souls committed to their care is required, "Of those whom Thou hast given me I have lost none, at least I have lost none by the force of bad example for I have sought always to do good in their presence that I might glorify Thee and lead them to glorify Thee by the practice of every Christian virtue."

CHAPTER X.

THE OBSERVANCE OF RULE.

1. Our venerated Founder and Father of holy memory, Very Reverend Terence James Donaghoe, in the original copy of our Constitution, says that the motto of the Sisters of Charity of the Blessed Virgin Mary should be, "Who lives to the Rule lives to God." As a religious congregation, we ought, therefore, to be distinguished above all others by an ardent zeal for regular observance and by a fervent love for that perfect discipline which brings us near to God. Mindful of this, we should be careful to manifest on all occasions our respect for our Rule and for all that it enjoins. Our Rule has received the approbation of the Church, a sufficient guarantee that it furnishes us with all the means necessary for the attainment of the perfection to which we are called as members of this particular institute. Should anyone undertake in our presence to condemn our Rule, we should show by our manner, if not by our words, that we are pained by any attempt at treating with disrespect a subject that should be sacred to all good religious.

2. Besides the three vows common to all religious orders, each order has its own constitutions and rules, which distinguish it from all others, and which constitute its spirit. Hence we see that to have the spirit of one's state and to ad-

vance in the perfection proper to that state, one must of necessity observe the constitutions and the rules.

3. When the rule has received the approbation of the Church, it must be observed in its entirety; it can neither be added to nor diminished without the approval of the Church. Our Rule has this fixity, and the Superiors of the Congregation can grant no general dispensations from the rule; that is, they cannot grant a dispensation, abrogating or doing away with a rule for a whole house; even the Superior General can not grant such a dispensation. A local Superior can not grant a dispensation doing away with a rule for an individual. She may, for a sufficient cause, grant a dispensation for a time in a particular case. If frequent dispensations of this kind are deemed necessary, she must consult the Superior General. Local Superiors can not grant dispensations from rule without sufficient cause; simply that subjects ask for dispensation is not sufficient cause. "A Superior should be firm without harshness," says Saint Vincent de Paul.

4. Superiors should frequently refer subjects to the Rule, and they themselves should give good example in this matter by showing a holy familiarity with the spirit and the text of the Rule. Saint Teresa says that we acquire the letter of the rule by study; the spirit of it by prayer; its inner meaning by meditation; and by its *practice*, we

learn its power to secure for us peace, happiness, and sanctity.

5. The Superior shall see that the Rule is read once a month and the Customs once in three months as directed.

“They that observe just things,” says the Book of Wisdom, *“shall be justified. The just shall live forevermore; their reward is with the Lord, and the care of them is with the Most High.”*

“Let not these things depart from thine eyes; keep the law and the counsel.”

CONCLUSION.

“He that shall persevere to the end shall be saved.”—MATT. xxiv: 13.

“O God, Who hast called us away from the vanities of the world, and hast inflamed our hearts with a love of so exalted a vocation, Who hast prepared for us a habitation in Heaven when we renounce earth, grant us the grace of perseverance, that strengthened by the power of Thy protection, we may fulfil all the resolutions we have taken, and thus, responding to our vocation in time, we may in eternity possess that crown which Thou hast promised to those who persevere to the end, through Jesus Christ our Lord.”

DECREE.

(To be read aloud, following directions contained in the eighth article of this decree.)

It is the common condition of all human things, however good and holy they may be, and of laws wisely established, that men can abuse them, and turn them aside from their proper end, and apply them to objects foreign to them. And, therefore, it sometimes comes to pass that the end which legislators had proposed to themselves, is no longer attained, and indeed sometimes even a contrary effect is produced.

This, indeed, greatly to be deplored, has occurred in regard to the laws of many Congregations, Societies or Institutes, both of women having simple or solemn vows, and of men who, by their state and their rule, are purely laic. Sometimes, indeed, in their Constitutions, manifestation of conscience was permitted, so that the experience of Superiors might serve to clear away the doubts of subjects, and to facilitate for them the arduous way of perfection; but on the contrary by some among them has been introduced an intimate scrutiny of conscience, which is reserved only to the Sacrament of Penance. Likewise in their Constitutions, made according to the guidance of the Holy Canons, it was prescribed that Sacramental Confession in such communities be made to their respective ordinary and extraordi-

nary Confessors; now some Superiors have pushed arbitrariness so far as to refuse an extraordinary Confessor to their subjects, even in a case in which they greatly needed such Confessor to quiet their conscience. Finally, there was laid down by these Constitutions a law of discretion and prudence, permitting Superiors religiously and rightly to direct their subjects as to peculiar penances and other works of piety; but even this law has been extensively abused by some Superiors permitting Holy Communion arbitrarily, or sometimes wholly prohibiting it. Hence, it has been brought about that such regulations which were salutarily, beneficially and wisely established heretofore for the spiritual advancement of members and for the observing and cherishing of unity, peace and concord, have not unfrequently been turned to produce danger to souls, uneasiness of conscience, and moreover to disturb exterior peace, as appeals and complaints of subjects of different places, addressed to the Holy See, evidently prove.

Wherefore His Holiness, Leo XIII., by Divine Providence Supreme Pontiff, moved by the particular solicitude which he has for this chosen portion of his flock,—in the audience which he granted us, Cardinal Prefect of the Sacred Congregation of Bishops and Regulars, December 14, 1890,—after having weighed all things deliberately, has willed, established and decreed the following:

I. His Holiness annuls, abrogates and declares of no value in the future all the rules of the pious

Societies, Institutes of Women with simple or solemn vows as well as of men purely laic, even though the same said Constitutions should have received the approbation of the Apostolic See, under whatsoever form, even that which is called very special, so far as these rules regard the intimate manifestation of heart and conscience in whatever manner and under whatsoever name. So it is on this account that he seriously enjoins the Superiors and Superioresses of such Institutes, Congregations and Societies to wholly omit and completely expunge such rules from their Constitutions, Directories and Manuals. He in like manner annuls and does away with all the usages and customs even immemorial regarding this manifestation of conscience.

II. Further, he strictly forbids the said Superiors and Superioresses of whatever degree and pre-eminence they may be, to attempt directly or indirectly, by precept, counsel, fear, threats or flatteries, to induce persons subject to them to make to them such manifestation of conscience. On the other hand, he commands subjects to denounce to higher Superiors the lower Superiors who have dared to induce them to do so; and if there be no question of the General Superiors or Superioresses, the denunciation must be made by them to this Holy Congregation of Bishops and Regulars.

III. This in nowise prevents subjects from freely and fully opening their hearts to Superiors, in

order to obtain from their prudence, in doubts and anxieties, counsel and direction for the acquisition of virtue and progress in perfection.

IV. Moreover, that remaining unchanged as to ordinary and extraordinary Confessors of Communities, which was prescribed by the Holy Council of Trent, Sess. 25, Chap. X. OF THE REGULARS, and by Benedict XIV., of holy memory, in the Constitution which begins with the words PASTORALIS CURAE, His Holiness admonishes Rulers and Superiors, not to refuse their subjects an extraordinary Confessor, as often as subjects are urged to consult one about their own conscience without the said Superiors inquiring in any way into the reason of this demand and without their showing that they take it amiss. Also, lest so provident a prescription be vain, he exhorts Ordinaries to designate in the places of their Diocese where Communities of Women exist, Priests capable and provided with the necessary faculties, to whom the said religious may easily have recourse for the Sacrament of Penance.

V. As to what regards the permission or the prohibition to approach the Holy Table, His Holiness decrees that such permissions or prohibitions pertain solely to the ordinary or extraordinary Confessor, without Superiors having any authority to interfere in this matter, except the case in which any one of their subjects should, after the last preceding Sacramental Confession, give scandal to the Community or should commit

a grave exterior fault, until the guilty person shall again have recourse to the Sacrament of Penance.

VI. All are exhorted to strive carefully to prepare themselves for Holy Communion, and to receive it on the day fixed in their particular rules. And as often as the Confessor, on account of fervor and for the spiritual progress of anyone, shall judge it expedient for such a one to approach more frequently, it can be permitted by the Confessor. But one who shall have obtained from the confessor leave for more frequent or even for daily Communion, shall be bound to make it known to the Superior; if the Superior or Superioress think that there are just and weighty reasons against these frequent Communions, he or she shall be bound to expose them to the Confessor, whose judgment must be entirely acquiesced in.

VII. His Holiness furthermore commands each and every Superior, General, Provincial and Local of the Institutes, whether of men or women, herebefore mentioned, to observe carefully and exactly the directions of this Decree, under the penalties against Superiors violating the commands of the Apostolic See, to be incurred *ipso facto*.

VIII. Finally he ordains that a copy of the present Decree, translated into the vernacular, be inserted in the Constitutions of the said pious Institutes, and, that at least once a year, on a day appointed in each house, it be read in a loud

and intelligible voice, either in the refectory or in a chapter specially convoked for that purpose.

Thus His Holiness has determined and decreed, notwithstanding all contrary things, even those which merit a special and individual mention.

Given at Rome, from the Sacretariate of the said Holy Congregation of Bishops and Regulars, December 17, 1890.

J. CARDINAL VERGA, *Prefect.*

FR. ALOYSIUS, BISHOP OF CALLINICEN,
Secretary.

DAILY COMMUNION.

(To be read aloud once a year within the Octave of Corpus Christi.)

The Holy Council of Trent, in view of the ineffable riches of grace which are bestowed on the faithful who receive Holy Communion, says (Sess. 22, c. 6); "The Holy Council would desire that the faithful assisting at Mass should communicate not only spiritually but sacramentally." These words clearly show the desire of the Church, that all the faithful should be strengthened daily by the heavenly banquet, and receive from it more abundant fruits of sanctification.

Now this wish is in keeping with the desire with which Christ was inflamed when He instituted this divine Sacrament. For not merely once, nor obscurely, did He intimate the necessity of frequently eating His Flesh and drinking His Blood. It was especially intimated when He said: "This is the Bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread shall live forever." (Jno. C. 6, V. 59). For from this comparison of the Bread of Angels with bread and manna, the disciples could easily understand that just as the body is daily nourished by bread, and just as the Hebrews in the desert were daily fed by manna, so the Christian soul can be daily fed and strengthened by the Bread of Heaven. More-

over, the injunction of Our Lord in the Our Father, that we should ask for our daily bread, is almost unanimously taken by the Holy Fathers as meaning not so much that material bread or bodily food, but that the eucharistic bread should be daily received.

The desire of Jesus Christ and of the Church to promote daily communion is based chiefly on the fact that by living united to God through the Sacrament, the faithful receive strength to control the passions of the flesh, to do away with the lighter faults of daily occurrence, and to avoid those graver sins to which human weakness is exposed. It was not chiefly to honor and reverence God, nor to be given as a reward of virtue (St. Aug., Ser. 57 on Matt., De Orat. Dom., V. 7). Hence the Holy Council of Trent calls it "the antidote by which we are freed from our daily faults and preserved from mortal sins." (Sess. 13, C. 2).

Understanding such to be the will of God the first Christians approached this Table of Life and Strength every day. "They were persevering in the doctrine of the apostles, and in the communication of the breaking of bread." (Act. 2, 42). That this was done in subsequent ages of the Church, to the great advantage of sanctity and perfection, we learn from the Fathers and writers of the Church.

When piety grew cold, and especially after the dissemination of the error of Jansenism, discus-

sions began about the dispositions necessary for frequent or daily communion. Each one surpassed the other in requiring excessive and difficult preparation. The result was that while some maintained that very few were worthy of daily communion or capable of deriving more abundant fruit from this saving sacrament, the rest were satisfied with once a year, or once a month, or at most, once a week. Some went so far as to exclude merchants or married people from communicating more than once a month.

Others, again, went to the opposite extreme, and insisted that daily communion was enjoined by God, and among other things contrary to the accepted custom of the Church, they insisted on giving and receiving the Eucharist even on Good Friday.

At this juncture the Holy See intervened; and, by a decree of this sacred Congregation, which begins *Cum ad aures*, February 12, 1679, with the approbation of Pope Innocent XI, after condemning the errors and putting a check on abuses it declared that people of every station in life, married people and merchants by no means excepted, could be admitted to frequent communion, according to their piety and the judgment of their confessor. On December 7, 1670, by the decree "*Sanctissimus Dominus Noster*" of Alexander VIII, the proposition of Baius was condemned which insisted on the most pure love of God, with-

out admixture of any defect, as a preparation for those who approached the Holy Table.

The Jansenistic poison, which had infected the minds of even good men, under the specious pretext of honor and veneration due to the Blessed Eucharist, had, however, not been completely got rid of. The question of what dispositions were necessary for frequent communion survived the declarations of the Holy See, so that some reputable theologians were of the opinion that daily communion could be allowed the faithful only rarely, and under very many conditions.

There were, on the other hand, some who were distinguished for piety and learning, who were easier in permitting the adoption of this salutary custom, which is so acceptable to God; and they maintained, on the authority of the Fathers, that there was no precept of the Church with regard to the greater dispositions for daily than for weekly or monthly communion, and that, moreover, there would be more abundant fruit from daily than from monthly or weekly reception of the Sacrament.

Discussions on this matter have increased in our day, and have been carried on with considerable acrimony, resulting in the disturbance of the minds of confessors and faithful to the great detriment of Christian piety and devotion. Wherefore a petition was made by distinguished men and pastors of souls, that the Sovereign Pontiff Pius X should deign to determine, by his supreme

authority, this question of dispositions for daily communion; so that this salutary custom so acceptable to God, might not diminish among the faithful, but rather be increased, and propagated everywhere, especially as in these days religion and the Catholic faith are universally assailed, and genuine piety and love of God are so much to be desired. As His Holiness, in accordance with that solicitude and zeal with which he is invested, desires so much to invite the faithful to come to the Sacred Banquet frequently and even daily, and to avail themselves of the great advantage it procures for their souls, he submitted the above question to this Sacred Congregation to be examined and defined.

The Sacred Congregation of the Council, therefore, on December 16, 1905, in full session, subjected the matter to a most rigid scrutiny, and after weighing the reasons on both sides with the greatest care, decreed and declared as follows:

1. Frequent and daily communion, which is ardently desired by Christ Our Lord and by the Catholic Church, is permitted to the faithful of every degree or condition, so that no one who is in a state of grace, and in a proper and pious condition of mind to approach the Holy Table, should be refused the permission.

2. A proper disposition of mind consists in this, that he who approaches the Holy Table is not doing so through custom or vanity or for more human reasons, but because he wishes to

please God, to be more closely united to Him in love, and to avail himself of that divine medicine for the cure of his infirmities and defects.

3. Although it is most expedient that those who go frequently or daily to communion should be free from venial sins, or at least fully deliberate ones, and from attachment to them, it suffices nevertheless to be without mortal sin, and to have the purpose of never sinning in future. With such a sincere purpose, the result must be that daily communicants will little by little free themselves also from venial sins, and from attachment thereto.

4. But as the sacraments of the New Law, even if they produce their effect, *ex opere operato*, yet produce a greater effect in proportion as they are received with better dispositions, great care must be taken that a very sedulous preparation should precede Holy Communion, and a suitable thanksgiving follow it, in keeping with each one's strength, condition, and office.

5. In order that frequent and daily communion should be made with greater prudence and more abundant fruit, the advice of the Confessor should be followed, but confessors, should beware of keeping anyone from frequent or daily communion who is in a state of grace and approaches with proper dispositions.

6. But when it is clear that, by frequent or daily reception of the Sacrament, union with Christ is augmented, the spiritual life increased,

the soul better fortified with virtues, and a stronger pledge of eternal life bestowed, then parish priests, confessors, and preachers, will according to the approved doctrine of the Roman Catechism (P. ii. C. 63) exhort the people by frequent admonitions and with much zeal to adopt this pious and salutary custom.

7. Let frequent and daily communion be encouraged, especially in Religious communities of every kind. In this matter, however, the decree *Quemadmodum* of December 17, 1890, issued by the S. Congregation of Bishops and Regulars, must be observed. Let the custom also be promoted in ecclesiastical seminaries, whose students are looking forward to the service of the altar, and also among Christian youth of all classes.

8. If there are any Institutes of either simple or solemn vows, in whose rules and constitutions, or even calendars, communions are fixed and enjoined for certain days, such arrangements must be considered directive and not mandatory. The prescribed number of communions should be regarded only as the minimum that the piety of the Religious should be supposed to require. Therefore, more frequent and even daily communion may be freely accorded them, according to the rules laid down in the above decree. And in order that the Religious of both sexes should know the rulings of this decree, the Superiors of each house shall see that each year it be read to

the community in the vernacular within the Octave of Corpus Christi.

9. Finally after the promulgation of this Decree, all ecclesiastical writers will refrain from contentious discussions about the dispositions needed for frequent and daily communion.

All this having been referred to Our Most Holy Lord, Pope Pius X, by the Secretary of the undersigned Sacred Congregation in an audience of December 17, 1905, His Holiness ratified and confirmed the decree of the Fathers of the Congregation, and ordered its promulgation, regardless of what opposition may be made. He also ordered that it should be sent to the Ordinaries and to the Regular Prelates, that they might communicate it to their Seminaries, parish priests, religious institutes, and priests, and that in their reports about their dioceses and institutes they should inform the Holy See about the execution of what has been determined.

VINCENT CARD. EPISC. PRANESTINUS,
Prefect of the Congregation of the Council of Trent.

C. DE LAI, *Secretary.*

ORDER TO BE OBSERVED AT MASS AND VESPERS.

(These pages are not to be read aloud, but are to be used for reference.)

ORDER TO BE OBSERVED AT LOW MASS.

According to the rubrics of the Missal, all assisting at Low Mass should kneel during the whole service, except at the Gospel.

After the blessing at the end of Mass, all rise and stand, until after the last Gospel. Should the celebrant genuflect, during the reading of the Gospel, all genuflect with him. Whenever the celebrant genuflects during Mass, and all are standing, all should genuflect with him.

When the celebrant descends from the altar, all kneel and recite with him the "Prayers after Mass."

ORDER TO BE OBSERVED AT HIGH MASS.

1. All should stand when the celebrant enters the sanctuary. All should kneel when the celebrant descends from the altar to begin Mass, and remain kneeling until the Gloria in Excelsis is intoned, when all stand, and remain standing, until the celebrant takes his seat; then all may sit.

2. When the celebrant rises after the singing of the "Gloria," all should rise with him, and remain standing while he sings the prayers.

3. All may sit, when the celebrant commences the Epistle, and remain sitting, until he commences the Gospel.

4. *All stand while the Gospel is being sung. At a Solemn High Mass, they do not stand, when the celebrant reads the Gospel, but only when the deacon commences to sing it.*

5. *All stand, while the celebrant intones the Credo, and remain standing, until the celebrant takes his seat.*

6. *At the conclusion of the Credo, all rise with the celebrant and remain standing, while he sings the "Dominus vobiscum" and "Oremus"; when all may sit.*

7. *All remain sitting, until the celebrant commences the "Per omnia saecula saeculorum" at the Preface, when all rise, and stand until the Sanctus.*

8. *All kneel at the Sanctus, and remain kneeling, until after the first ablution; when they may sit.*

9. *When the celebrant goes to the Missal, after covering the chalice, all stand and remain standing, during the singing of the prayers.*

10. *All kneel for the blessing, and stand during the last Gospel, at the end of which they kneel until the celebrant has left the sanctuary.*

ORDER TO BE OBSERVED AT REQUIEM HIGH MASS.

1. *All stand when the celebrant enters the sanctuary. All kneel when the celebrant descends from the altar to begin Mass, and remain kneeling until the celebrant turns around to sing the "Dominus vobiscum," when all stand.*

2. *When the choir sings the response, "Et cum*

spiritu tuo," all kneel, and remain kneeling, during the singing of the prayers for the departed.

3. *All may sit during the Epistle, and remain sitting until the deacon commences to sing the Gospel; then all rise, and remain standing during the singing of the Gospel and the "Dominus vobiscum" and the "Oremus" after the Gospel. All may then sit until the commencement of the Preface. In a Solemn Requiem Mass, it is not necessary to stand when the celebrant reads the Gospel, but only when the deacon commences to sing it.*

4. *During the Preface, all stand, and remain standing, until the Sanctus.*

5. *All kneel at the Sanctus, and remain kneeling, until after the first ablution, when all may sit.*

6. *When the celebrant goes to the Missal, all rise and stand, while he sings the "Dominus vobiscum."*

7. *All then kneel, while he sings the prayers for the departed, and remain kneeling, until the last Gospel is commenced.*

8. *During the last Gospel, all stand. At its conclusion, they kneel, and remain kneeling, until the celebrant has left the sanctuary.*

ORDER TO BE OBSERVED AT VESPERS.

1. *All should stand, when the celebrant enters the sanctuary, and remain standing, until he has arrived at the altar.*

2. All kneel, when the celebrant kneels to say the *Pater Noster*, and *Ave Maria*, at the foot of the altar.

3. All rise, when the celebrant rises, and remain standing, until the celebrant takes his seat after intoning the "*Deus in adjutorium.*"

4. All incline the head at the "*Gloria Patri*" at the end of each psalm.

5. All should rise, when the celebrant rises to sing the "*Capitulum*" or "*Little Chapter*," and remain standing, until the celebrant is seated.

6. All should make the sign of the Cross at the "*Deus in adjutorium*," at the beginning of the "*Magnificat*," at the "*Fidelium animae*," at the "*Dominus det nobis suam pacem*," at the conclusion, when the celebrant says "*Divinum auxilium maneat semper nobiscum.*"

7. All should remain standing until the celebrant has left the sanctuary.

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